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THE
PROPHECIES,
AND OTHER TEXTS,
CITED IN THE
NEW TESTAMENT,
COMPARED WITH THE
HEBREW ORIGINAL,
AND WITH THE
SEPTUAGINT VERSION.

TO WHICH ARE ADDED

NOTES

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K Bible

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INTRODUCTION.

THERE were some Years ago great Objections made to the Citations in the *New Testament* from the Prophecies of the *Old*: These were said often not to agree with each other. One thing said in order to account for this Disagreement was, that the Writers of the *New Testament* took their Citations from the *Septuagint* Translation: But I found that, though this might be sometimes the Case, yet it was not generally true: I found them in some instances to differ from both. In order to obtain fuller Satisfaction on this Head, I drew out the following Tables, where the Citations in the *New Testament* are placed in the middle, between the original *Hebrew* on the one side, and the *Septuagint* Translation on the other. I had some thoughts of publishing it; but as Dr. *Kennicot* was then engaged in the Collation of the *Hebrew* MSS. I thought it better to stay till that was finished. That valuable Work being now compleated, and I having received great Light therefrom, now publish it, as it was then drawn out, only adding some short Notes on such passages as seemed to require any Explanation; hoping that others as well as myself, may receive some Satisfaction from it. I made use of the *Vatican* Edition of the *Septuagint*: Where there are
any

INTRODUCTION.

any material Variations in the *Alexandrine*, they shall be taken notice of in the Notes. In these Notes I have found myself obliged to enter on some Points, about which learned and able Men have always differed: I have used my own Judgment, and leave others to judge for themselves: I have no reason to be surpris'd, or angry, if learned and good Men differ from me in such Points: If I have succeeded in solving any Objections, or clearing up any Difficulties to the Satisfaction of any good *Christian*, I shall think my Time and Pains well bestowed.

TABLES.

T A B L E S.

1 If. vii. 14.

הנה העלמה הרה
וילדת בן וקראת שמו
עמנואל

2 Micah v. 2.

ואתה בית-לחם אפרתה
צעיר להיות באלפי יהודה
ממך לי יצא לחיות מושל
בישראל

3 Hof. xi. 1.

וממצרים קראתי לבני

4 Jer. xxxi. 15.

קול ברמה נשמע נהי
בכי תמוררים רחל מבכה
על-בניה מאנה להנחם
על-בניה כי איננו

5 If. xl. 3. &c.

קול קורא במדבר
פנו דרך יהוה ישרו
בערבה מסלה לאלהינו:
כל-גיא ינשא וכל-הר
וגבעה ישפלו והיה העקב
למישור והרכסים לבקעה:
ונגלה כבוד יהוה וראו
כל-בשר יחדו כי פי יהוה
דבר

Matt. i. 23.

Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει,
καὶ τέξεται υἱόν, καὶ καλέσῃσι τὸ
ὄνομα αὐτοῦ Ἐμμανὴλ. V. Annot.

ii. 6.

Καὶ σὺ Βηθλέεμ, γῆ Ἰούδα,
ἐδάμωσ ἑλαχίστη εἰ ἐν τοῖς ἡγε-
μόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύ-
σεται ἡγούμενος, ὅστις ποιμανεῖ τὴν
λαὸν μὲς τὸν Ἰσραὴλ. V. Annot.

ii. 15.

Ἐξ Ἀιγύπτου ἐκάλεσα τὸν
υἱόν μου.

ii. 18.

Φωνὴ ἐν Ῥαμᾷ ἠκώσθη, θρήνος
καὶ κλαυθμὸς, καὶ ὀδυρμὸς πολλός,
Ῥαχὴλ κλαίῃσα τὰ τέκνα αὐτῆς,
καὶ ἔκ ἤθελε παρακληθῆναι, ὅτι
ἐκ εἰσὶ. Vid. Annot.

iii. 3. Mar. i. 3. Luk. iii. 4. &c.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, ἐν-
δείξαι ποιεῖτε τὰς τρίβους αὐτοῦ.
Πᾶσα φάραγξ πληρωθήσεται, καὶ
πάν ὄρος ἔβανός ταπεινωθήσε-
ται· ἔξαι τὰ σκολιὰ εἰς εὐθεῖ-
αν, καὶ αἱ τραχεῖαι εἰς ὁδὸς λείας.
καὶ ὄψεται πᾶσα σὰρξ τὸ σω-
τήριον τοῦ Θεοῦ. Vid. Annot.

If. vii. 14.

Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψε-
ται, καὶ τέξεται υἱόν, καὶ καλέσῃσι
τὸ ὄνομα αὐτοῦ Ἐμμανὴλ.

Micah v. 2.

Καὶ σὺ Βηθλέεμ οἶκος Ἐφρα-
θὰ, ὀλιγώτερος εἶ ἢ εἶναι ἐν χιλιά-
σιν Ἰούδα· ἐκ σοῦ μοι ἐξελεύσε-
ται, τὸ εἶναι εἰς ἄρχοντα τοῦ Ἰσ-
ραὴλ.

Hof. xi. 1.

Ἐξ Ἀιγύπτου μετεκάλεσα τὰ
τέκνα αὐτοῦ.

Jer. xxxi. 15.

Φωνὴ ἐν Ῥαμᾷ ἠκώσθη θρήνος,
καὶ κλαυθμὸς, καὶ ὀδυρμὸς Ῥαχὴλ
ἀποκλαυμένη ἐκ ἧθελε παύσα-
σθαι ὅτι τοῖς υἱοῖς αὐτῆς, ὅτι
οὐκ εἰσίν.

If. xl. 3. &c.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, ἐν-
δείξαι ποιεῖτε τὰς τρίβους τοῦ Θεοῦ
ἡμῶν. Πᾶσα φάραγξ πληρωθή-
σεται, καὶ πάν ὄρος ἔβανός τα-
πεινωθήσεται· καὶ ἔξαι πάντα
τὰ σκολιὰ εἰς εὐθεῖαν, καὶ ἡ τρα-
χεῖα εἰς πέδιλα. Καὶ ὄψεται
τὸ δόξα Κυρίου, καὶ ὄψεται
πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ,
ὅτι Κύριος ἐλάλησε.

6 Deut. viii. 3.

לא על-הלחם לבדו
יחיה האדם כי על-כל-
מוצא פייהוה

Matt. iv. 4. Luk. iv. 4.

Ὁὐκ ἐπ' ἄρτω μόνῳ ζήσεται
ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥή-
ματι ἐκπορευομένῳ διὰ στόματος
Θεοῦ.

Deut. viii. 3.

Ὁὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ
ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι
τῷ ἐκπορευομένῳ διὰ στόματος
Θεοῦ.

7 Psal. xci. 11, 12.

כי מלאכיו יצוה-לך
לשמך בכל-דרכיך:
על-כפים ישאונך פן-תגוף
באבן רגלך

iv. 6.

Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντε-
λείται περὶ σοῦ, καὶ ἐπὶ χειρῶν
ἀρῶσί σε, μήποτε προσκώψῃς πρὸς
λίθον τὸν πόδα σου.

Psal. xci. 11, 12.

Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντε-
λείται περὶ σοῦ, τὰ διαφυλά-
ξαι σε ἐν πάσαις ταῖς ὁδοῖς σου.
Ἐπὶ χειρῶν ἀρῶσί σε, μήποτε
προσκώψῃς πρὸς λίθον τὸν πόδα
σου.

8 Deut. vi. 16.

לא תנסו את-יהוה
אלהיכם

iv. 7.

Ὁὐκ ἐκπειράσεις Κύριον τὸν
Θεόν σου.

Deut. vi. 16.

Ὁὐκ ἐκπειράσεις Κύριον τὸν
Θεόν σου.

9 Deut. vi. 13.

את-יהוה אלהיך תירא
ואתו תעבד

iv. 10.

Κύριον τὸν Θεόν σου προσκυνή-
σεις, καὶ αὐτῷ μόνῳ λατρεύσεις.
Vid. Annot.

Deut. vi. 13.

Κύριον τὸν Θεόν σου φοβηθήσῃς,
καὶ αὐτῷ μόνῳ λατρεύσεις.

10 If. ix. 1, 2.

כעת הראשון הקל ארצה
זבלון וארצה נפתלי
והאחרון הכבד דוד הים
עבר הירדן גליל הנגים:
העם ההלכים בחשך ראו
אור גדול ישיב בארץ
צלמות אור נגה עליהם

iv. 15, 16.

Γῇ Ζαβουλὸν, καὶ γῇ Νεφθα-
λείμ, ὁδὸν θαλάσσης, πέραν τοῦ
Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν.
Ὁ λαὸς ὁ καθήμενος ἐν σκότει
ἰδοὺ φῶς μέγα, καὶ τοῖς καθη-
μένοις ἐν χῶρᾳ καὶ σκιά θανάτου
φῶς ἀνέτειλεν αὐτοῖς. *V. Annot.*

If. ix. 1, 2.

Ταχὺ ποίει χώρα Ζαβουλὸν
ἢ γῇ Νεφθαλείμ, καὶ οἱ λοιποὶ
οἱ τὴν παραλίαν, καὶ πέραν τοῦ
Ἰορδάνου Γαλιλαία τῶν ἐθνῶν. Ὁ
λαὸς ὁ πορευόμενος ἐν σκότει ἰδε-
τε φῶς μέγα: οἱ κατοικοῦντες ἐν
χῶρᾳ σκιά θανάτου, φῶς λάμψει
ἐφ' ὑμᾶς.

11 If. liii. 4.

אכן חלינו הוא נשא
ומכאבינו סבלם

viii. 17.

Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλα-
βε, καὶ τὰς νόσους ἑβάστασεν.

If. liii. 4.

Οὗτος τὰς ἀμαρτίας ἡμῶν
φέρει, καὶ περὶ ἡμῶν ὀδυῖται.

12 Hof. vi. 6.

כי חסד חפצתי ולא-
חב

ix. 13. xii. 7.

Ἐλεος θέλω, καὶ ἢ θυσίαν.

Hof. vi. 6.

Ἐλεος θέλω ἢ θυσίαν.

13 Mal. iii. 1.

הגני שלח מלאכי ופנה
דרך לפני

xi. 10. Mar. i. 2.

Luk. vii. 27.

Ἴδὲ, ἐγὼ ἀποσέλλω τὸν ἄγγε-
λόν μου πρὸ προσώπου σου, ὅς κα-
τασκευάσῃ τὴν ὁδὸν σου ἔμπρο-
σθέν σου. *Vid. Annot.*

Mal. iii. 1.

Ἴδὲ ἔξαποσέλλω τὸν ἄγγελόν
μου, καὶ ἐπισκέψεται ὁδὸν πρὸ
προσώπου μου.

14. If. xlii. 1. &c.

הן עבדי אחמך-בו
בחירי רצתה נפשי נתתי
רוחי עליו משפט לגוים
יוציא : לא יצעק ולא ישא
ולא ישמיע בחוץ קולו :
קנה רצון לא ישבור
ופשתה כהה לא יכבנה
לאמת יוציא משפט :
ולתורתו אים יחלו

Matt. xii. 18. &c.

Ἰδὲ, ὁ παῖς μου, ὃν ἠρέτισα· ὁ
ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ
ψυχὴ μου· θήσω τὸ πνεῦμά μου
ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν
ἀπαγγελεῖ. Οὐκ ἐρίσῃ, ἔδὲ κραυ-
γασῇ, ἔδὲ ἀκρόσῃ τις ἐν ταῖς πλα-
τείαις τὴν φωνὴν αὐτοῦ. Κάλα-
μον σιωπευόμενον ἔκατέαξεν,
καὶ λίνον τυφόμενον ἔσείσῃ· ὥς
ἀν' ἐκβάλλῃ εἰς νίκος τὴν κρίσιν.
καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη
ἐλπιούσιν. *Vid. Annot.*

If. xlii. 1. &c.

Ἰακώβ ὁ παῖς μου, ἀντιλήψο-
μαι αὐτοῦ· Ἰσραὴל ὁ ἐκλεκτός μου,
προσεδέξατο αὐτόν ἡ ψυχὴ μου,
ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν,
κρίσιν τοῖς ἔθνεσιν ἐξοίσει. Οὐ
κεκράζεται, ἔδὲ ἀνήσῃ, ἔδὲ ἀκ-
δησεται ἔξω ἡ φωνὴ αὐτοῦ. Κά-
λαμον τεθλασμένον ἔσυντρίψει,
καὶ λίνον καπνίζόμενον ἔσείσῃ,
ἀλλὰ εἰς ἀληθειαν ἐξοίσει κρίσιν—
καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη
ἐλπιούσιν.

xiii. 14. &c. Acts xxviii.

26. Mar. iv. 12. Luk.
viii. 10.

15 If. vi. 9. &c.

שמעו שמוע ואל-תבינו
וראו ראו ואל-תדעו :
השמן לבהעם הזה ואוניו
הכבר ועיניו השע פן-יראה
בעיניו ובאוניו ישמע ולבבו
יבין ושב ורפא לו

Ἀκοῇ ἀκρόσεται, καὶ ἔ μὴ συν-
ῆτε· καὶ βλέποντες βλέψετε, καὶ
ἔ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ
καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς
ὥσιν βαρέως ἤκυσαν, καὶ τοὺς
ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν,
μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ
τοῖς ὥσιν ἀκρόσωσι, καὶ τῇ καρ-
δίᾳ συνῶσι, καὶ ἐπιστρέψωσι,
καὶ ἰάσωμαι αὐτούς. *V. Annot.*

If. vi. 9. &c.

Ἀκοῇ ἀκρόσεται, καὶ ἔ μὴ συν-
ῆτε, καὶ βλέποντες βλέψετε, καὶ
ἔ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρ-
διά τοῦ λαοῦ τούτου, καὶ τοῖς
ὥσιν αὐτῶν βαρέως ἤκυσαν, καὶ
τὰς ὀφθαλμοὺς ἐκάμμυσαν, μή-
ποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ
τοῖς ὥσιν ἀκρόσωσι, καὶ τῇ καρδίᾳ
συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰά-
σωμαι αὐτούς.

16 Psal. lxxviii. 2.

אפתחה במשל פי אביעה
חידות מני-קדם

xiii. 35.

Ἀνοίξω ἐν παραβολαῖς τὸ στό-
μα μου, ἐρεῦξομαι κεκρυμμένα
ἐκ τῆς καταβολῆς κόσμου.

Psal. lxxviii. 2.

Ἀνοίξω ἐν παραβολαῖς τὸ στό-
μα μου, φθέγξομαι κρυπτόματα
ἀπ' ἀρχῆς.

17 If. xxix. 13.

כי נגש העם הזה בפיו
ובשפתיו כבדוני ולבו רחק
ממני ותהי יראתם אתי
מצות אנשים מלמדה

xv. 8, 9.

Ἐγγίξει μοι ὁ λαὸς ὅστος τῷ
στόματι αὐτῶν, καὶ τοῖς χεῖλεσί
μου τιμᾷ· ἡ δὲ καρδιά αὐτῶν πόρ-
ρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ
σέβονται με, διδάσκοντες διδα-
σκαλίας, ἐντάλματα ἀνθρώπων.
Vid. Annot.

If. xxix. 13.

Ἐγγίξει μοι ὁ λαὸς ὅστος ἐν
τῷ στόματι αὐτοῦ, καὶ ἐν τοῖς χεί-
λεσιν αὐτῶν τιμᾷσίν με, ἡ δὲ καρ-
διά αὐτῶν πόρρω ἀπέχει ἀπ'
ἐμοῦ· μάτην δὲ σέβονται με, διδά-
σκοντες ἐντάλματα ἀνθρώπων
καὶ διδασκαλίας.

18 Gen. ii. 24.

על-כן יעזב-איש את-
אביו ואת-אמו ודבק
באשתו והיו לבשר אחד

xix. 5.

Ἐνεκεν τούτου καταλείψει ἁν-
θρῶπος τὸν πατέρα καὶ τὴν μη-
τέρα, καὶ προσκολληθήσεται τῇ
γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο
εἰς σάρκα μίαν. *V. Annot.*

Gen. ii. 24.

Ἐνεκεν τούτου καταλείψει ἁν-
θρῶπος τὸν πατέρα αὐτοῦ καὶ
τὴν μητέρα, καὶ προσκολληθήσεται
πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσον-
ται οἱ δύο εἰς σάρκα μίαν.

19 Exod. xx. 12. &c.

כבד אֶת־אֲבִיךָ וְאֶת־
אִמְךָ לֹא תַרְצֵחַ לֹא תִנָּאֵף
לֹא תִגְנֹב לֹא תַעֲנֶה בְרַעַךְ
עַד שָׁקֶר

Matt. xix. 18, 19.

Οὐ φονεύσεις· Οὐ μοιχεύσεις·
Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις·
Τίμα τὸν πατέρα σου, καὶ τὴν
μητέρα.

Exod. xx. 12. &c.

Τίμα τὸν πατέρα σου, καὶ τὴν
μητέρα σου — Οὐ μοιχεύσεις· Οὐ
κλέψεις· Οὐ φονεύσεις· Οὐ ψευ-
δομαρτυρήσεις.

20 Lev. xix. 18.

וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ

xix. 19. xxii. 39.

Ἀγαπήσεις τὸν πλησίον σου ὡς
σεαυτὸν.

Lev. xix. 18.

Καὶ ἀγαπήσεις τὸν πλησίον σου
ὡς σεαυτὸν.

21 Zech. ix. 9. v. II.
lxii. 11.

בִּילִי מֵאֵד בֵּת־צִיּוֹן
הֲרִיעִי בֵּת־יְרוּשָׁלַם הִנֵּה
מֶלֶךְ יָבוֹא לָךְ צָדִיק וְנוֹשֵׁעַ
הוּא עֲנִי וּרְכַב עַל־חֲמֹר
וְעַל־עֵיר בְּדֹאֲתָנוֹת

xxi. 5.

Εἰπατε τῇ θυγατρὶ Σιών· Ἰδοὺ,
ὁ βασιλεὺς σου ἐρχεται· σοὶ πρᾶνός,
καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον
ἵππου ὑποζυγίου. V. Annot.

Zech. ix. 9.

Χαῖρε σφόδρα θυγατὲρ Σιών,
κήρυσε θυγατὲρ Ἱερουσαλήμ· ἰδοὺ,
ὁ βασιλεὺς σου ἐρχεται· σοὶ δίκαιος
καὶ σώζων, αὐτὸς πρᾶνός, καὶ ἐπιβε-
βηκὼς ἐπὶ ὑποζύγιον, καὶ πῶ-
λον νέον.

22 Psal. viii. 3.

מִפִּי עוֹלָלִים וְיִנְקִים
יִסְדֹּת עֵץ

xxi. 16.

Ἐκ σόματος νηπίων καὶ θη-
λαζόντων κατηρτίσω αἶνον.

Psal. viii. 2.

Ἐκ σόματος νηπίων καὶ θηλα-
ζόντων κατηρτίσω αἶνον.

23 Psal. cxviii. 22, 23.

אֲבָן מֵאִסוֹ הַבּוֹנִים הִתָּה
לְרֹאשׁ פֶּנֶה· מֵאֵת יְהוָה
הִתָּה וְאֵת הָיָא נִפְלְאוֹת
בְּעֵינֵינוּ

xxi. 42 Mar. xii. 10.
Luk. xx. 17. Acts iv. 11.

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰ-
κοδομῶντες, ὅπως ἐγερθῇ εἰς κεφα-
λὴν γωνίας· παρὰ Κυρίου ἐγένετο
αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλ-
μοῖς ἡμῶν.

Psal. cxviii. 22, 23.

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰ-
κοδομῶντες, ὅπως ἐγερθῇ εἰς κε-
φαλὴν γωνίας· παρὰ Κυρίου ἐγένε-
το αὕτη, καὶ ἔστι θαυμαστὴ ἐν
ὀφθαλμοῖς ἡμῶν.

24 Exod. iii. 6.

אֲנֹכִי אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב

xxii. 32. Mar. xii. 26.
Luk. xx. 37.

Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ,
καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς
Ἰακώβ. V. Annot.

Exod. iii. 6.

Ἐγὼ εἰμι ὁ Θεὸς τῷ πατρός
σου, Θεὸς Ἀβραάμ, καὶ Θεὸς
Ἰσαὰκ, καὶ Θεὸς Ἰακώβ.

25 Deut. vi. 5.

וְאָהַבְתָּ אֶת־יְהוָה
אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־
נַפְשְׁךָ וּבְכָל־מְאֹדְךָ

Matt. xxii. 37. Mar.
xii. 30. Luk. x. 27.

Ἀγαπήσεις Κύριον τὸν Θεόν
σου ὅλη τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ
τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ
σου. V. Annot.

Deut. vi. 5.

Καὶ ἀγαπήσεις Κύριον τὸν Θε-
όν σου ἐξ ὅλης τῆς διανοίας σου,
καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ
ὅλης τῆς δυνάμεώς σου.

26 Psal. cx. 1.

נָאִם יְהוָה לְאֹדְנִי שֶׁב־
לִימִינִי עַד־אֲשֵׁית אֲבִיךָ
חֵדָם לְרַגְלִיךָ

xxii. 44. Mar. xii. 36.
Luk. xx. 42.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ
μου· Κάθου ἐκ δεξιῶν μου, ἕως
ὅτι θῶ τὰς ἐχθρὰς σου ὑποπόδιον
τῶν ποδῶν σου.

Psal. cx. 1.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου,
Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ
τὰς ἐχθρὰς σου ὑποπόδιον τῶν
ποδῶν σου.

27 Zech. xiii. 7.

הַךְ אֶת־הָרֶעָה וְתַפּוּצֶן
הַצֶּאֱזָן

Matt. xxvi. 31.

Πατάξω τὸν ποιμένα, καὶ δια-
σκορπισθήσεται τὰ πρόβατα τῆς
ποιμνῆς. *Vid. Annot.*

Zech. xiii. 7.

Πατάξατε τὰς ποιμένας, καὶ
ἐκσπάσονται τὰ πρόβατα.

28 Zech. xi. 13.

הַשְׁלִיכוּ אֶל־הַיּוֹצֵר אֹדֶר
הַיֶּקֶר אֲשֶׁר יִקְרֵי מַעֲלֵיהֶם
וְאִקְחָהּ שְׁלֹשִׁים הַכֶּסֶף
וְאֶשְׁלִיךְ אֹתוֹ בֵּית יְהוָה
אֶל־הַיּוֹצֵר

xxvii. 9.

Καὶ ἔλαβον τὰ τριάκοντα ἀρ-
γύρια, τὴν τιμὴν τῶν πεπημμένων,
ὃν ἐτιμῆσαντο διὰ τὸ ἵσθαι Ἰσραὴλ.
Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τῶν
κεραμέων, κατὰ συνέταξίν μοι
Κυρίου. *V. Annot.*

Zech. xi. 13.

Κάθες αὐτοὺς εἰς τὸ χωνευτή-
ριον, καὶ σκέψομαι εἰ δόκιμόν
ἐστιν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ
αὐτῶν· καὶ ἔλαβον τὰς τριάκοντα
ἀργύρας, καὶ ἐνέβαλον αὐτοὺς εἰς
τὸν οἶκον Κυρίου, εἰς τὸ χωνευτή-
ριον.

29 Psal. xxii. 19.

יְחַלְקוּ בְּגָדֵי לֵהֶם וְעַל־
לְבוּשֵׁי יִפִּילוּ גּוֹרֵל

xxvii. 35.

Διμερίσαντο τὰ ἱμάτιά μου
ἐαυτοῖς, καὶ ὅτι τὸν ἱματισμόν μου
ἔβαλον κληρον. *V. Annot.*

Psal. xxii. 18.

Διμερίσαντο τὰ ἱμάτιά μου
ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν
μου ἔβαλον κληρον.

30 Psal. xxii. 2.

אֵלֵי אֵלֵי לְמָה עֲזַבְתָּנִי

xxvii. 46.

Ἦλὶ, Ἦλὶ, λαμὰ σαβαχθανί;
τὸ ἔστι, Θεέ μου, Θεέ μου, ἵνατί
με ἐγκατέλιπες; *Vid. Annot.*

Psal. xxii. 1.

Ὁ Θεός, ὁ Θεός μου, πρόχες
μοι, ἵνατί ἐγκατέλιπές με;

Mar. xv. 28. Luk.

31 If. liii. 12.

וְאַת־פְּשָׁעִים נִמְנָה

xxii. 37.

Καὶ μετὰ ἀνόμων ἐλογίσθη.

If. liii. 12.

Καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη.

32 Exod. xiii. 2.

קִדְשִׁילִי כְּלִי־בְכוֹר פֶּטֶר
כְּלִי־רֶחֶם

Luk. ii. 23.

Πᾶν ἄρσεν διανοῖζον μήτραν
ἄγιον τῷ Κυρίῳ κληθήσεται.

Exod. xiii. 2.

Ἀγιάσόν μοι πᾶν πρωτότοκον
πρωτογενὲς διανοῖζον πᾶσαν μήτραν.

33 Lev. xii. 8.

שְׁתֵּי־תָרִים אוֹ שְׁנֵי בָנֵי
יוֹנָה

ii. 24.

Ζεύγος τρυγόνων ἢ δύο νεοσσούς
περιτερωῶν.

Lev. xii. 8.

Δύο τρυγόνες ἢ δύο νεοσσὲς πε-
ριτερωῶν.

34 If. lxi. 1, 2.

רוּחַ אֲדָנִי יְהוָה עָלַי
יַעַן מִשַּׁח יְהוָה אֲתִי
לְבָשָׁר עֲנוּיִם שְׁלַחְנִי
לְחֹבֶשׁ לְנִשְׁבְּרֵי־לֵב לִקְרָא
לְשׁוֹבוֹת דְּרוֹר וּלְאַסּוּרִים
פְּקֻחָהּ לִקְרָא שְׁנַת־רָצוֹן
לַיהוָה

iv. 18, 19.

Πνεῦμα Κυρίου ἐπ' ἐμέ, ὃ ἐνε-
κεν ἐχρισέ με· εὐαγγελίζεσθαι
πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι
τὰς συντετριμμένας τὴν καρδίαν,
κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ
τυφλοῖς ἀνάβλεψιν, ἀποστείλαι
τεθρασμένους ἐν ἀφέσει· Κηρύξαι
ἐν ἑαυτῷ Κυρίῳ δικτὸν. *V. Annot.*

If. lxi. 1, 2.

Πνεῦμα Κυρίου ἐπ' ἐμέ, ὃ ἐνε-
κεν ἐχρισέ με, εὐαγγελίζεσθαι
πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι
τὰς συντετριμμένας τὴν καρδί-
αν, κηρύξαι αἰχμαλώτοις ἄφεσιν,
καὶ τυφλοῖς ἀνάβλεψιν· Καλίστη
ἐν ἑαυτῷ Κυρίῳ δικτὸν.

35 Pſal. lxi. 10.
כִּי־קִנְאָה בִּיתְךָ אֲכַלְתִּי

36 Pſal. lxxviii. 24.
וּדְגַן־שָׂמִים נָתַן לָמוֹ

37 If. liv. 13.
וְכָל־בִּנְיָן לְמֹדִי יִהְיֶה

38

39 Pſal. lxxxii. 6.
אֲנִי אִמְרַתִּי אֱלֹהִים אַתָּם

40

41 If. liii. 1.
מִי הָאִמִּין לִשְׁמַעְתִּנוּ
וְזָרַע יִהְיֶה עָלֵינוּ בְּלֹחַת

42

43 Pſal. xli. 9.
אוֹכַל לֶחֶם יְהוָה תִּגְדִּיל עָלַי
עֲקֹב

44 Pſal. cix. 3.
vid. Pſal. xxxv. 19.
וְיִלְחַמֵּנִי חֲנָם

Joh. ii. 17.

Ὁ ζῆλος τοῦ οἴκου σου κατέφα-
γέ με.

vi. 31.

Ἄρτον ἐκ τοῦ ὕδατος ἔδωκεν αὐ-
τοῖς φαγεῖν.

vi. 45.

Καὶ ἵσταται πάντες διδασκὰὶ τοῦ
Θεοῦ. *Vid. Annot.*

vii. 38.

Ὁ πιστεύων εἰς ἐμὲ, καθὼς
εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς
κοιλίας αὐτοῦ ρέουσιν ὕδατος
ζῶντες. *Vid. Annot.*

x. 34.

Ἐγὼ εἶπα, Θεοὶ ἐστε.

xii. 15. vid. Matt. xxi. 5.

Μὴ φοβοῦ θύλακας Σιών ἰδοὺ, ὁ
βασιλεὺς σου ἐρχεται, κατήμενος
ἐπὶ πᾶσιν ὄντι. *Vid. Annot.*

xii. 38. vid. Rom. x. 16.

Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡ-
μῶν; καὶ ὁ βραχίον Κυρίου τίμη
ἀπεκαλύφθη;

xii. 40. v. Matt. xiii. 14.

Τετύφλωκεν αὐτῶν τοὺς ὀφ-
θαλμοὺς, καὶ πεπῶρωκεν αὐτῶν
τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς
ὀφθαλμοῖς, ἔνοησωσι τῇ καρδίᾳ,
καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐ-
τούς. *Vid. Annot.*

xiii. 18.

Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρ-
τον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρυν
αὐτοῦ.

xv. 25.

Ἐμίσησάν με δωριάν. *V. Annot.*

Pſal. lxi. 9.

Ὁ ζῆλος τοῦ οἴκου σου κατέ-
φαγέ με.

Pſal. lxxviii. 24.

Καὶ ἄρτον ὕδατος ἔδωκεν αὐ-
τοῖς.

If. liv. 13.

Καὶ πάντες τοὺς ἡμέ σου δι-
δάκτους Θεοῦ.

Pſal. lxxxii. 6.

Ἐγὼ εἶπα, Θεοὶ ἐστε.

If. liii. 1.

Κύριε τίς ἐπίστευσε τῇ ἀκοῇ
ἡμῶν; καὶ ὁ βραχίον Κυρίου τί-
μη ἀπεκαλύφθη;

Pſal. xli. 9.

Ὁ ἐδρίων ἄρτους μου ἐμεγά-
λυνεν ἐπ' ἐμὲ πτερισμάν.

Pſal. cix. 3.

Καὶ ἐπολέμησάν με δωριάν.

45 Psal. xxii. 19.

יחלקו בגדי להם ועל-
לבושי יפילו גורל

xix. 24.

Διμερίσαντο τὰ ἱμάτιά μου
ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν
μου ἔβαλον κλῆρον.

Psal. xxii. 18.

Διμερίσαντο τὰ ἱμάτιά μου
ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν
μου ἔβαλον κλῆρον.

46 Exod. xii. 46.

ועצם לא-תשברו בו

xix. 36.

Ὅσοι οὖν ἔσονται συντρίβεται αὐτῷ.
Vid. Annot.

Exod. xii. 46.

Καὶ ὅσων ἔσονται συντρίβεται ἀπ'
αὐτοῦ.

47 Zech. xii. 10.

והביטו אלי את אשר-
דקרו

xix. 37.

Ὅφονται εἰς ὃν ἐξεκέντησαν.
Vid. Annot.

Zech. xii. 10.

Καὶ ἐπιβλέψονται πρὸς με,
ἀνθ' ὧν κατωρχήσονται.

48 Psal. lxix. 26.

תהי-טירתם נשמה
באהליהם אל-יהוה ישב

Act. i. 20.

Γενήθῃτω ἡ ἔπαυλις αὐτοῦ ἔρη-
μος, ἔ μὴ ἔσῃ ὁ κατοικῶν ἐν
αὐτῇ. *Vid. Annot.*

Psal. lxix. 25.

Γενήθῃτω ἡ ἔπαυλις αὐτῶν
ἡρημωμένη, καὶ ἐν τοῖς σκηνώμασιν
αὐτῶν μὴ ἔσῃ ὁ κατοικῶν.

49 Psal. cix. 8.

פקדתו יקח אחר

i. 20.

Τὴν ἐπισκοπὴν αὐτῷ λάβοι ἑτε-
ροῦ.

Psal. cix. 8.

Καὶ τὴν ἐπισκοπὴν αὐτῷ λά-
βοι ἑτεροῦ.

50 Joel iii. 1. &c.

והיה אחרי-כן אשפוך
את-רוחי על-כל-בשר
ונבאו בניכם ובנותיכם
זקניכם חלמות יחלמות
בחורייכם חזונות יראו:
וגם על-העבדים ועל-
השפחות בימים ההמה
אשפוך את-רוחי: ונתתי
טופתים בשמים ובארץ
דם ואש ותמרות עשן:
השמש יחפך לחשך והירח
לדם לפני בוא יום
יהוה הגדול והנורא:
והיהכל אשר-יקרא בשם
יהוה ימלט

ii. 17. &c. v. Rom. x. 11.

Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέ-
ραις (λέγει ὁ Θεὸς) ἐκχεῶ δόξην
πνεύματός μου ἐπὶ πᾶσαν σάρκα.
Ἐπ' ἀποφθεύσασιν οἱ υἱοὶ ὑμῶν, καὶ
αἱ θυγατέρες ὑμῶν, καὶ οἱ νεα-
νίσκοι ὑμῶν ὁράσεις ὄψονται, ἔ
οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυ-
πνιασθήσονται. Καὶ γὰρ ἐπὶ τὰς
θάλας μου καὶ ἐπὶ τὰς θάλας μου
ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ
ἀπὸ τοῦ πνεύματός μου, καὶ προ-
φητεύσωσι. Καὶ δώσω τέρατα ἐν
τῷ ἕρηνῳ ἄνω, καὶ σημεῖα ἐπὶ τῆς
γῆς κάτω, αἶμα καὶ πυρρὶς καὶ ἀτμί-
δα καπνοῦ. Ὁ ἥλιος μετασρα-
φήσεται εἰς σκότος, καὶ ἡ σελήνη
εἰς αἶμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέ-
ραν Κυρίου τὴν μεγάλην καὶ ἐπι-
φανῇ. Καὶ ἔσται, πᾶς ὅς ἂν
ἐπικαλέσῃται τὸ ὄνομα Κυρίου,
σωθήσεται. *Vid. Annot.*

Joel ii. 28. &c.

Καὶ ἔσται μετὰ ταῦτα, καὶ
ἐκχεῶ δόξην τοῦ πνεύματος μου ἐπὶ
πᾶσιν σάρκα, καὶ προφητεύσω-
σιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες
ὑμῶν, καὶ οἱ πρεσβύτεροι ὑμῶν
ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ
νεανίσκοι ὑμῶν ὁράσεις ὄψονται.
Καὶ ἐπὶ τὰς θάλας μου καὶ ἐπὶ τὰς
θάλας ἐν ταῖς ἡμέραις ἐκείναις
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου.
Καὶ δώσω τέρατα ἐν ἕρηνῳ, καὶ
ἐπὶ τῆς γῆς αἶμα καὶ πυρρὶς καὶ ἀτ-
μίδα καπνῶ. Ὁ ἥλιος μετασρα-
φήσεται εἰς σκότος, ἔ ἡ σελήνη
εἰς αἶμα, πρὶν ἐλθεῖν τὴν ἡμέ-
ραν Κυρίου τὴν μεγάλην, καὶ ἐπι-
φανῇ. Καὶ ἔσται, πᾶς ὅς ἂν
ἐπικαλέσῃται τὸ ὄνομα Κυρίου
σωθήσεται.

51 Psal. xvi. 8. &c.

שויתי יהוה לנגדי תמיד
כי מימיני בל-אמוט : לכן
שמח לבי ויגל כבודי אף-
בשרי ישכן לבטח : כי
לא-תעזב נפשי לשאול
לא-תתן חסידך לראות
שחת : תודיעני ארח חיים
שבע שמחות את-פניך

Act. ii. 25.

Προωρώμην τὸν Κύριον ἐνώπιόν
μου διὰ παντός, ὅτι ἐκ δεξιῶν
μου ἐστίν, ἵνα μὴ σαλευθῶ. Διὰ τῆ-
το ὑπεράνθη ἡ καρδία μου, καὶ
ἡγαλλιάσατο ἡ γλῶσσά μου· ἔτι
δὲ καὶ ἡ σὰρξ μου κατασκηνώσῃ
ἐπ' ἐλπίδι· ὅτι ἐκ ἐγκαταλεί-
ψεις τὴν ψυχὴν μου εἰς ἄδην, ὅδε
δώσῃς τὸν ὅσιόν σου ἰδεῖν διαφθο-
ράν. Ἐγνώρισάς μοι ὁδὸς ζωῆς·
πληρώσῃς με εὐφροσύνης μετὰ τῶ
προσώπῳ σου. *Vid. Annot.*

Psal. xvi. 8. &c.

Προωρώμην τὸν Κύριον ἐνώπιόν
μου διὰ παντός, ὅτι ἐκ δεξιῶν μου
ἐστίν, ἵνα μὴ σαλευθῶ. Διὰ τῆ-
το ὑπεράνθη ἡ καρδία μου, καὶ
ἡγαλλιάσατο ἡ γλῶσσά μου, ἔτι
δὲ καὶ ἡ σὰρξ μου κατασκηνώσῃ ἐπ'
ἐλπίδι· ὅτι ἐκ ἐγκαταλείψεις
τὴν ψυχὴν μου εἰς ἄδην, ὅδε δώ-
σῃς τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
Ἐγνώρισάς μοι ὁδὸς ζωῆς· πλη-
ρώσῃς με εὐφροσύνης μετὰ τοῦ
προσώπου σου.

52 Deut. xviii. 15, 19.

נביא מקרבך מאחריך
כמני יקים לך יהוה אלהיך
אליו תשמעון—
והיה האיש אשר לא-ישמע
אל-דברי אשר ידבר בשמי
אנכי אדרש מעמו

iii. 22, 23.

Προφήτην ὑμῖν ἀναστήσῃ Κύριος
ὁ Θεὸς ὑμῶν ἐκ τῶ ἀδελφῶν ὑμῶν,
ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ
πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
Ἔσται δὲ, πᾶσαι ψυχῇ, ἥτις ἂν
μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου
ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

Vid. Annot.

Deut. xviii. 15, 19.

Προφήτην ἐκ τῶν ἀδελφῶν σου,
ὡς ἐμέ, ἀναστήσῃ σοι Κύριος ὁ Θεός
σου· αὐτοῦ ἀκούσεσθε.—Καὶ ὁ
ἄνθρωπος ὅς ἐάν μὴ ἀκούσῃ ὅσα
ἂν λαλήσῃ ὁ προφήτης ἐκεῖνος
ὅτι τῷ ὀνόματί μου, ἐγὼ ἐκδική-
σω ἐξ αὐτοῦ.

53 Gen. xxii. 18.

והתברכו בורעך כל בני
הארץ

iii. 25.

Καὶ τῷ σπέρματί σου ἐνδύλο-
γηθήσονται πάντα αἱ πατριαὶ
τῆς γῆς.

Gen. xxii. 18.

Καὶ ἐνευλογηθήσονται ἐν τῷ
σπέρματί σου πάντα τὰ ἔθνη τῆς
γῆς.

54 Psal. ii. 1, 2.

למה רגשו גוים
ולאמים יתגריק : יתעזבו
מלכי-ארץ ורוזנים נוסדר
יחד על-יהוה ועל-משיתו

iv. 25, 26.

Ἰνατί ἐφρούαζαν ἔθνη, ὧ λαοὶ
ἐμελέτησαν κενά ; Παρέστησαν οἱ
βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες
συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ
τὴν Κυρίου, καὶ κατὰ τοῦ Χριστοῦ
αὐτοῦ.

Psal. ii. 1, 2.

Ἰνατί ἐφρούαζαν ἔθνη, ὧ λαοὶ
ἐμελέτησαν κενά ; Παρέστησαν οἱ
βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες
συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ
Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

55 Gen. xii. 1.

לך - לך מארצך
וממלדתך ומבית אבך
אלהארץ אשר אראך

Act. vii. 3.

Ἐξελθε ἐκ τῆς γῆς σου, καὶ ἐκ
τῆς συγγενείας σου, καὶ διῦρο εἰς
γῆν, ἣν ἂν σοι δείξω.

Gen. xii. 1.

Ἐξελθε ἐκ τῆς γῆς σου, καὶ
ἐκ τῆς συγγενείας σου, καὶ ἐκ τοῦ
οἴκου τῆς πατρὸς σου καὶ διῦρο εἰς
τὴν γῆν, ἣν ἂν σοι δείξω.

56 Gen. xv. 13, 14.

כי-גר יהיה זרעך בארץ
לא להם ועבדום וענו
אתם

vii. 6, 7.

Ὅτι ἔσται τὸ σπέρμα αὐτῶν πά-
ροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δαλώ-
σασιν αὐτὸ καὶ κακώσασιν ἐν τῇ τε-

Gen. xv. 13, 14.

Πάροικον ἔσται τὸ σπέρμα σου
ἐν γῇ ἐκ ἰδία, ὧ δουλώσουσιν
αὐτοὺς, καὶ κακώσουσιν αὐτοὺς, καὶ

ארבע מאות שנה : וגם
אתהגוי אשר יעבדו דן
אנכי ואחריו יצאו ברכש
גדול

57 Gen. xlii. 27.

כל־הנפש לבית־יעקב
הבאה מצרימה שבעים

58 vid. Josh. xxiv. 32.

59 Amos v. 25.

הזבחים ומנחה הגשתם־
לי במדבר ארבעים שנה
בית ישראל : וגשאתם
את סכות מלככם ואת
כיון צלמיכם כוכב
אלהיכם אשר עשיתם
לכם : והגלתי אתכם
מהלאה לדמשק

60 If. lxvi. 1, 2.

כה אמר יהוה השמים
כסאי והארץ חדם רגלי
אִי־זה בית אשר תבנולי
ואי־זה מקום מנוחתי :
ואת־כל־אלה ידי עשתח

61 If. liii. 7, 8.

כשה לטבח יובר
וכרחל לפני גזיה נאלמה
ולא יפתח פיו : מעצר
וממשפט לקח ואת־דורו
מי ישוחח כי נגור מארץ
חיים

τρακόσια. Καὶ τὸ ἔθνος, ὃ εἰάν
δεδούλωσι, κρινῶ ἐγώ, εἶπεν ὁ
Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται,
καὶ λατρεύσασί μοι ἐν τῷ
τόπῳ τούτῳ. Vid. Annot.

Act. vii. 14.

Ἀποστείλας δὲ Ἰωσήφ μετεκα-
λέσασιν τὸν πατέρα αὐτοῦ Ἰακώβ,
καὶ πᾶσιν τὴν συγγένειαν αὐτοῦ
ἐν ψυχαῖς ἐβδόμηκονταπέντε.

V. Annot.

vii. 16.

Ὁ ὠνήσατο Ἀβραάμ πηλὴς ἀρ-
γυρίου παρὰ τῶν υἱῶν Ἐμμόρ
τῆ Συχέμ. Vid. Annot.

vii. 42, 43.

Μὴ σφάγια καὶ θυσίας προση-
νέγκατέ μοι ἔτη πεσάρακοντα ἐν
τῇ ἐρήμῳ, οἶκος Ἰσραὴλ ; Καὶ
ἀνελάβετε τὴν σκηνὴν τῆς Μολόχ,
καὶ τὸ ἄστρον τῆς θεᾶς ὑμῶν Ῥεμ-
φάν, τὰς τύπας ἃς ἐποίησατε
προσκυνεῖν αὐτοῖς· καὶ μετὰ ταῦτα
ὑμᾶς ἐπέκεινα Βαβυλῶνος.

Vid. Annot.

vii. 49, 50.

Ὁ ἔρανος μοι θρόνος, ἡ δὲ γῆ
ὑποπόδιον τῶν ποδῶν μου· ποῖον
οἶκον οἰκοδομήσετε μοι ; λέγει Κύ-
ριος· ἢ τίς τόπος τῆς καταπαύσεώς
μου ; Οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦ-
τα πάντα ; Vid. Annot.

viii. 32, 33.

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχ-
θη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ
κείροντος αὐτὸν ἄφρωνος, ὥτως ἐκ
ἀνοίγει τὸ σῶμα αὐτοῦ. Ἐν τῇ τα-
πεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη·
τὴν δὲ γενεάν αὐτοῦ τίς διηγῆσεται ;
ὅτι αἵρεται δὲ τῆς γῆς ἡ ζωὴ
αὐτοῦ. Vid. Annot.

ταπεινώσασιν αὐτὰς τῆς τρακόσια
ἔτη. Τὸ ἔθνος ὃ εἰάν δαλεύ-
σας, κρινῶ ἐγώ· μετὰ δὲ ταῦτα,
ἐξελεύσονται ὡς μετὰ δόπουσκης
πολλῆς.

Gen. xlii. 27.

Πᾶσιν ψυχὰς οἴκῳ Ἰακώβ αἱ
εἰσελθούσαι μετὰ Ἰακώβ εἰς Αἴ-
γυπτον, ψυχὰς ἐβδόμηκονταπέντε.

vid. Josh. xxiv. 32.

Amos v. 25, &c.

Μὴ σφάγια καὶ θυσίας προση-
νέγκατέ μοι, οἶκος Ἰσραὴλ, τεσα-
ράκοντα ἔτη ἐν τῇ ἐρήμῳ ; Καὶ
ἀνελάβετε τὴν σκηνὴν τῆς Μολόχ,
καὶ τὸ ἄστρον τῆς θεᾶς ὑμῶν Ῥεμ-
φάν, τὰς τύπας αὐτῶν ἃς ἐποίη-
σατε ἑαυτοῖς· καὶ μετὰ ταῦτα
ὑμᾶς ἐπέκεινα Δαμασκού.

If. lxvi. 1, 2.

Οὕτως λέγει Κύριος, Ὁ ἔρα-
νός μου θρόνος, καὶ ἡ γῆ ὑποπόδι-
ον τῶν ποδῶν μου· ποῖον οἶκον οἰκο-
δομήσετε μοι ; ἢ ποῖος τόπος τῆς
καταπαύσεώς μου ; Πάντα γὰρ
ταῦτα ἐποίησεν ἡ χεὶρ μου.

liii. 7.

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχ-
θη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ
κείροντος αὐτὸν ἄφρωνος, ὥτως ἐκ
ἀνοίγει τὸ σῶμα. Ἐν τῇ ταπεινώσει
ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεάν
αὐτοῦ τίς διηγῆσεται ; ὅτι αἵρε-
ται δὲ τῆς γῆς ἡ ζωὴ αὐτοῦ.

62 vid. Psal. lxxxix. 20.
1 Sam. xiii. 14.

Act. xiii. 22.

Εὖρον Δαβὶδ τὸν τῷ Ἰεσσαὶ,
ἄνδρα κατὰ τὴν καρδίαν μου, ὃς
ποίησεν πάντα τὰ θελήματα μου.
Vid. Annot.

vid. Psal. lxxx. 20.
1 Sam. xiii. 14.

63 Psal. ii. 7.

בני אתה אני היום
ילדתך

xiii. 33.

Ἰός μου εἶ σὺ, ἐγὼ σήμερον
γεγέννηκά σε.

Psal. ii. 7.

Ἰός μου εἶ σὺ, ἐγὼ σήμερον
γεγέννηκά σε.

64 If. lv. 3.

ואכרתה לנכם ברית
עולם חסדי דוד הנאמנים

xiii. 34.

Δώσω ὑμῖν πᾶ ὅσα Δαβὶδ πᾶ
ποιῶ. V. Annot.

If. lv. 3.

καὶ διαθήσεται ὑμῖν διαθή-
κην αἰώνιον πᾶ ὅσα Δαυὶδ πᾶ
ποιῶ.

65 Hab. i. 5.

ראו בגוים והביטו
והתמהו תמהו כי-פעל
פעל בימיכם לא תאמינו
כייספר

xiii. 41.

Ἴδετε οἱ καταφρονῆται, καὶ
θαυμάσατε, καὶ ἀφανίσθητε· ὅτι
ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέ-
ραις ὑμῶν, ἔργον ᾧ ἔ μὴ πιστεύ-
σητε, εἰάν τις ἐκδιηγῇται ὑμῖν.
V. Annot.

Hab. i. 5.

Ἴδετε οἱ καταφρονῆται, καὶ
ἐπιβλέψατε, καὶ θαυμάσατε
θαυμάσα, καὶ ἀφανίσθητε· διό-
τι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς
ἡμέραις ὑμῶν, ὃ ἔ μὴ πιστεύσητε,
εἰάν τις ἐκδιηγῇται.

66 If. xlix. 6.

ונתחך לאור גוים
להיות ישועתי עד-קצה
הארץ

xiii. 47.

Τέθεικά σε εἰς φῶς ἐθνῶν,
τοῦ εἶναί σε εἰς σωτηρίαν ἕως
ἐσχάτου τῆς γῆς. Vid. Annot.

If. xlix. 6.

Δέδωκά σε εἰς διαθήκην γε-
νούς, εἰς φῶς ἐθνῶν, τοῦ εἶναί
σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς
γῆς.

67 Amos ix. 11, 12.

ביום ההוא אקים
את-סכנת דוד הנפלת
ונדרתי את-פרציהן
והרסתי אקים ובנייה
כימי עולם: למען ירשן
את-שארית אדם וכל-
הגוים אשר-נקרא שמי
עליהם נאם-יהוה עשה
ואת

xv. 16, 17.

Μετὰ ταῦτα ἀνασρέψω, καὶ
ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ
τὴν πεπτωκυῖαν, καὶ τὰ κατε-
σκαμμένα αὐτῆς ἀνοικοδομήσω,
καὶ ἀνορθώσω αὐτήν· Ὅπως ἂν
ἐκζητήσωσιν οἱ κατάλοιποι τῶν
ἀνθρώπων τὸν Κύριον, καὶ πάντα
τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνο-
μά μου ἐπ' αὐτοὺς, λέγει Κύριος ὁ
ποιῶν ταῦτα πάντα. V. Annot.

Amos ix. 11, 12.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω
τὴν σκηνὴν Δαυὶδ, τὴν πεπτωκυῖ-
αν, καὶ ἀνοικοδομήσω τὰ πεπλω-
κότα αὐτῆς, καὶ τὰ κατεσκαμ-
μένα αὐτῆς ἀναστήσω, καὶ ἀνοικο-
δομήσω αὐτήν, καθὼς αἱ ἡμέραι
τοῦ αἰῶνος· Ὅπως ἐκζητήσωσιν
οἱ κατάλοιποι τῶν ἀνθρώπων, καὶ
πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκλη-
ται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει
Κύριος ὁ ποιῶν πάντα ταῦτα.

68 Exod. xxii. 27.

ונשיא בעמך לא תאר

xxiii. 5.

Ἀρχὴν τῷ λαῷ σου ἔκ ἐρεῖς
κακῶς.

Exod. xxii. 28.

Ἀρχοντα τοῦ λαοῦ σου ἔκ κα-
κῶς ἐρεῖς.

69 Hab. ii. 4.

וצדיק באמונתו יחיה

Rom. i. 17.

Ὁ δὲ δίκαιος ἐκ πίστεως ζή-
σεται.

Hab. ii. 4.

Ὁ δὲ δίκαιος ἐκ πίστεώς μου
ζήσεται.

70 If. lii. 5.

ותמיד כל־היום שמי
מנאץ

Rom. ii. 24.

Τὸ γὰρ ὄνομα τῷ Θεῷ δι' ὑμᾶς
βλασφημεῖται ἐν τοῖς ἔθνεσι.

V. Annot.

If. lii. 5.

Δι' ὑμᾶς διὰ παντὸς τὸ ὄνομα
μὲν βλασφημεῖται ἐν τοῖς ἔθνεσι.

71 Pſal. li. 6.

למען תצדק בדברך
תזכה בשפטך

iii. 4.

Ὅπως ἂν δικαιωθῇς ἐν τοῖς
λόγοις σου, καὶ νικήσῃς ἐν τῷ
κρίνεσθαι σε. V. Annot.

Pſal. li. 4.

Ὅπως ἂν δικαιωθῇς ἐν τοῖς
λόγοις σε, καὶ νικήσῃς ἐν τῷ κρι-
νεσθαι σε.

72 Pſal. xiv. 1, &c.

אין עשה־טוב: יהוה
משמים השקיף על־בני־
אדם לראות היש משכיל
דרש את־אלהים: הכל
סר יחדו נאלחו אין עשה־
טוב אין גם־אחד

iii. 10, &c.

Οὐκ ἐστὶ δίκαιος ἕδε τις· Οὐκ
ἐστὶν ὁ συνιὼν, ἕκ ἐστιν ὁ ἐκζητῶν
τὸν Θεόν. Πάντες ἐξέκλιναν, ἅμα
ἠχρηώθησαν· ἕκ ἐστὶ ποιῶν χρη-
σότητα, ἕκ ἐστὶν ἕως ἐνός.

Vid. Annot.

Pſal. xiv. 1, &c.

Οὐκ ἐστὶ ποιῶν χρησότητα, ἕκ
ἐστὶν ἕως ἐνός. Κύριος ἐκ τοῦ ἔρα-
νοῦ διέκλυεν ἵππὶ τὰς ἡμῶν τῶν ἀν-
θρώπων, τοῦ ἰδεῖν εἰ ἐστὶ σωτῆρα,
ἢ ἐκζητῶν τὸν Θεόν. Πάντες ἐξέ-
κλιναν, ἅμα ἠχρηώθησαν· ἕκ ἐστὶ
ποιῶν χρησότητα, ἕκ ἐστὶν ἕως ἐνός.

73 Pſal. v. 10.

קבר־פתוח גרנם לשונם
יחליקון

iii. 13.

Τάφος ἀνεωγμένος ὁ λάρυγξ
αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδο-
λιῶσαν.

Pſal. v. 9.

Τάφος ἀνεωγμένος ὁ λάρυγξ
αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδο-
λιῶσαν.

74 Pſal. cxl. 4.

חמת עכשוב תחת
שפתימו

iii. 13.

Ἰὸς ἀσπίδων ὑπὸ τῇ χεὶρ
αὐτῶν.

Pſal. cxl. 3.

Ἰὸς ἀσπίδων ὑπὸ τῇ χεὶρ
αὐτῶν.

75 Pſal. x. 7.

אלה פיהו מלא ומרמות

iii. 14.

Ὡν τὸ σῶμα δρᾶς καὶ πικρίας
γέμει. Vid. Annot.

Pſal. x. 7.

Οὗ ἀρᾶς τὸ σῶμα αὐτοῦ γέμει
καὶ πικρίας.

76 If. lix. 7, 8.

רגליהם לרע ירצו
וימחרו לשפך דם נקי—
שד ושבר במסלותם:
דרך שלום לא ידעו

iii. 15, &c.

Ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι
αἷμα. Σύντριμμα καὶ τάλαι-
πωρία ἐν ταῖς ὁδοῖς αὐτῶν· Καὶ
ὁδὸν εἰρήνης ἕκ ἐγνώσαν.

If. lix. 7, 8.

Οἱ δὲ πόδες αὐτῶν ἐπὶ πο-
νηρίαν τρέχουσιν, ταχίνοι ἐκχέαι
αἷμα—Σύντριμμα καὶ τάλαιπω-
ρία ἐν ταῖς ὁδοῖς αὐτῶν· Καὶ
ὁδὸν εἰρήνης ἕκ οἶδασιν.

77 Pſal. xxxvi. 2.

אין־פחד אלהים לנגר
עיניו

iii. 18.

Οὐκ ἐστὶ φόβος Θεοῦ ἀπέναντι
τῶν ὀφθαλμῶν αὐτῶν.

Pſal. xxxvi. 1.

Οὐκ ἐστὶ φόβος Θεοῦ ἀπέναντι
τῶν ὀφθαλμῶν αὐτοῦ.

78 Gen. xv. 6.

והאמן ביהוה ויחשבה
לו צדקה

iv. 3.

Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ,
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύ-
νην.

Gen. xv. 6.

Καὶ ἐπίστευσεν Ἀβραὰμ τῷ
Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαι-
οσύνην.

79 Psal. xxxii. 1, 2.

אשרי נשוי פשע בסי
חטאה: אשרי אדם לא
יחשב יהוה לו עון

Rom. iv. 7, 8.

Μακάριοι ὧν ἀφέθησαν αἱ
ἀνομίαι, καὶ ὧν ἐπεκαλύφθη-
σαν αἱ ἁμαρτίαι· Μακάριος ἀνὴρ ὃς
ἐμὴ λογίσσεται Κύριος ἁμαρτίαν.

Psal. xxxii. 1, 2.

Μακάριοι ὧν ἀφέθησαν αἱ
ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν
αἱ ἁμαρτίαι· Μακάριος ἀνὴρ ὃς
ἐμὴ λογίσσεται Κύριος ἁμαρτίαν.

80 Gen. xvii. 5.

אברהמון גוים נתתך

iv. 17.

Πατέρα πολλῶν ἐθνῶν τέθει-
κά σε.

Gen. xvii. 5.

Πατέρα πολλῶν ἐθνῶν τέθει-
κά σε.

81 Gen. xv. 5.

כה יהיה זרעך

iv. 18.

Οὕτως ἔσαι τὸ σπέρμα σε.

Gen. xv. 5.

Οὕτως ἔσαι τὸ σπέρμα σε.

82 Psal. xlv. 22.

כי-עליך חורגנו כה
היום נחשבנו כצאן סבחה

viii. 36.

Ὅτι ἐνέκά σε θανατέμεθα
ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς
πρόβατα σφαγῆς.

Psal. xlv. 22.

Ὅτι ἐνέκά σου θανατέμεθα
ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς
πρόβατα σφαγῆς.

83 Gen. xxi. 12.

כי ביצחק יקרא לך זרע

ix. 7.

Ἀλλ' ἐν Ἰσαὰκ κληθήσεται
σοι σπέρμα.

Gen. xxi. 12.

Ὅτι ἐν Ἰσαὰκ κληθήσεται
σοι σπέρμα.

84 Gen. xviii. 10.

שוב אשוב אליך כעת
חיה והנה-בן לשרה אשתך

ix. 9.

Κατὰ τὸν καιρὸν ταῦτον ἐλεύ-
σομαι, καὶ ἔσαι τῇ Σάρρᾳ υἱός.

Gen. xviii. 10.

Ἐπαναστρέφων ἤξω πρὸς σε
κατὰ τὸν καιρὸν τοῦτον εἰς ὥραν,
καὶ ἔξει υἱὸν Σάρρᾳ ἡ γυνὴ σε.

85 Gen. xxv. 23.

ורב יעבד צעיר

ix. 12.

Ὁ μείζων δαλεύσει τῷ ἐλάτ-
τονι.

Gen. xxv. 23.

Καὶ ὁ μείζων δαλεύσει τῷ
ἐλάττονι.

86 Mal. i. 2, 3.

ואזב את-ערב: ואת-
עשׂו שנאתי

ix. 13.

Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ
Ἠσαὺ ἐμίσησα.

Mal. i. 2, 3.

Καὶ ἠγάπησα τὸν Ἰακώβ, τὸν
δὲ Ἠσαὺ ἐμίσησα.

87 Exod. xxxiii. 19.

והנחתי את-אשר אהב
והחמתי את-אשר אהבתי

ix. 15.

Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκ-
τερήσω ὃν ἂν οἰκτερῶ.

Exod. xxxiii. 19.

Καὶ ἐλεήσω ὃν ἂν ἐλεῶ, καὶ
οἰκτερήσω ὃν ἂν οἰκτερῶ.

88 Exod. ix. 16.

ואולם בעמך גאון
העמדתך בעמך הראתך
את-כחי ולמען ספר שמי
בכל-הארץ

ix. 17.

Εἰς αὐτὰ τοῦτο ἐξηγείρά σε,
ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύνα-
μίν μου, καὶ ὅπως διαγγεῖλῃ τὸ
ὄνομά μου ἐν πάσῃ τῇ γῇ.

Exod. ix. 16.

Καὶ ἐπεκεν τούτῃ διετηρήθη,
ὅνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύ-
μόν μου, καὶ ὅπως διαγγεῖλῃ τὸ ὄνομά
μου ἐν πάσῃ τῇ γῇ.

89 Hos. ii. 23.

והחמתי את-לך ואת-
רומתי ללא-עמי עמי
אתה

ix. 23.

Καλέσω τὸν ἐλθόν μου, λα-
ὸν μου καὶ τὴν ἐκ ἠγαπημένην,
ἠγαπημένην.

Hos. ii. 23.

Καὶ ἀγαπήσω τὴν ἐκ ἠγαπη-
μένην, καὶ ἐρῶ τῷ ἐλθόν μου, λα-
ὸς μου εἰ σύ.

90 Hof. ii. 1.

והיה במקום אשר
יאמר להם לא-עמי אתם
יאמר להם בני אלי-חי

Rom. ix. 26.

Καὶ ἔσαμ, ἐν τῷ τόπῳ ὃ ἑρρή-
θη αὐτοῖς, Οὐ λαός μὲν ὑμεῖς,
ἐκεῖ κληθήσονται ὑποὶ Θεοῦ ζῶντος.
Vid. Annot.

Hof. i. 10.

Καὶ ἔσαμ, ἐν τῷ τόπῳ, ὃ ἑρρή-
θη αὐτοῖς, Οὐ λαός μὲν ὑμεῖς,
κληθήσονται καὶ αὐτοὶ ὑποὶ Θεοῦ ζῶν-
τος.

91 If. x. 22, 23.

כי אם-יהיה עמך ישראל
כחול הים שאר ישוב בו
כליון חרוץ שוטף צדקה
כי כללה ונחרצה אדני
יהוה צבאות עשה בקרב
כל-הארץ

ix. 27, 28.

Ἐὰν ἡ ὁ ἀριθμὸς τῶν ἡν Ἰσ-
ραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης,
τὸ κατάλειμμα σωθήσεται. Λό-
γον γὰρ συντελῶν καὶ συντέμνων ἐν
δικαιοσύνῃ· ὅτι λόγον συντετμη-
μένον ποιήσῃ Κύριος ἐπὶ τῆς γῆς.
Vid. Annot.

If. x. 22, 23.

Καὶ ἐὰν γένηται ὁ λαὸς Ἰσρα-
ὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ
κατάλειμμα αὐτῶν σωθήσεται.
Λόγον συντελῶν καὶ συντέμνων ἐν
δικαιοσύνῃ· ὅτι λόγον συντετμη-
μένον Κύριος ποιήσῃ ἐν τῇ οἰκω-
μένῃ ὅλῃ.

92 If. i. 9.

לולי יהוה צבאות
הותיר לנו שריד כמעט
כסדם היינו לעמרה
דמינו

ix. 29.

Εἰ μὴ Κύριος Σαβα὿θ ἐγ-
κατέλιπεν ἡμῖν σπέρμα, ὡς Σό-
δομα ἂν ἐγενήθημεν, καὶ ὡς Γό-
μορρα ἂν ὁμοιωθήμεν.

If. i. 9.

Καὶ εἰ μὴ Κύριος Σαβα὿θ
ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς
Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γό-
μορρα ἂν ὁμοιωθήμεν.

93 If. viii. 14.

ולאבן נגף ולצור
מכשול לשני בתי ישראל

ix. 33. vid. x. 11.

Ἰδοὺ, τίθημι ἐν Σιών λίθον
προσκόμματος, καὶ πέτραν σκαν-
δάλας καὶ πᾶς ὁ πιστεύων ἐπ' αὐ-
τῷ ὃ κατακλυνθήσεται.
Vid. Annot.

If. viii. 14.

Καὶ ὅς ὡς λίθος προσκόμμα-
τι σιωνιτισθεῖτε, οὐδὲ ὡς πέτρας
πίλματος.

If. xxviii. 16.

הנני יסד בציון אבן
אבן בחן פנת יקרת
מוסד מוסד המאמין לא
יחיש

xxviii. 16.

Ἰδοὺ, ἐγὼ ἐμβάλλω εἰς τὰ θε-
μέλια Σιών λίθον πολυτελῆ, ἐκ-
λεκτὸν, ἀκρογωνιαίον, ἑντιμον, εἰς
τὰ θεμέλια αὐτῆς, καὶ ὁ πισ-
τεύων ὃ μὴ κατακλυνθῇ.

94 Lev. xviii. 5.

אשר יעשה אתם
האדם וחי בהם

x. 5.

Ὁ ποιήσας αὐτὰ ἄνθρωπος
ζήσεται ἐν αὐτοῖς.

Lev. xviii. 5.

Ἄ ποιήσας αὐτὰ ἄνθρωπος,
ζήσεται ἐν αὐτοῖς.

95 Deut. xxx. 12, &c.

לא בשמים הוא לאמר
מי יעלה-לנו השמימה
ויקחה לנו וישמענו אתה
ונעשנה; ולא-מעבר לים

x. 6, &c.

Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου·
Τίς ἀναθήσεται εἰς τὸν ἕραν;
τὰτ' ἔστι, Χριστὸν καταγαγεῖν·
ἢ, τίς καταθήσεται εἰς τὴν ἁ-
βυσσον; τὰτ' ἔστι, Χριστὸν ἐκ νε-
κρῶν ἀναγαγεῖν — — — Ἐρχέ-
ται

Deut. xxx. 12, &c.

Οὐκ ἐν τῷ ἕραν ἄνθρωπος εἰς,
λέγων, Τίς ἀναθήσεται ἡμῖν εἰς
τὸν ἕραν, καὶ λήψεται ἡμῖν αὐ-
τίῳ, καὶ ἀκύσαντες αὐτὴν ποιήσα-
μεν; Οὐδὲ πέραν τῆς θαλάσσης
εἰς, λέγων, Τίς διαπεράσει ἡμῖν

הוא לאמר מי יעברלנו
אל-עבר הים ויקחה לנו
וישמענו אתה ונעשנה:
כי-קרוב אליך הדבר מאד
בפיך ובלבבך לעשותו

σε τὸ ῥῆμά ἐστιν, ἐν τῷ σώματί
σε, καὶ ἐν τῇ καρδίᾳ σε.

Vid. Annot.

εἰς τὸ πέραν τῆς θαλάσσης, καὶ
λάβῃ ὑμῖν αὐτήν, καὶ ἀκυσήν
ὑμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν;
Ἐγὼς σε εἰς τὸ ῥῆμα σφόδρα
ἐν τῷ σώματί σε, καὶ ἐν τῇ καρδίᾳ
σε, καὶ ἐν ταῖς χερσὶ σε ποιῶν αὐτή.

96 If. lii. 7.

מה-נאוו על-ההרים
רגלי מבשר משמיע שלום
מבשר טוב

Rom. x. 15.

Ὡς ὥραῖοι οἱ πόδες τῶν εὐαγ-
γελιζομένων εἰρήνην, τῶν εὐαγ-
elizομένων πρὸς ἀγαθά. *V. Annot.*

If. lii. 7.

Ὡς ὥρα ἵπτι τῶν ὁρέων, ὡς πό-
δες εὐαγγελιζομένους ἀκοὴν εἰρήνης,
ὡς εὐαγγελιζόμενος ἀγαθά.

97 Psal. xix. 5.

בכל-הארץ יצא קום
ובקצה תבל מליהם

x. 18.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ
Φθόγος αὐτῶν, καὶ εἰς πρὸς πρὸς
ταῖς οἰκισμένης τὰ ῥήματα
αὐτῶν. *Vid. Annot.*

Psal. xix. 4.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ
Φθόγος αὐτῶν, καὶ εἰς τὰ πέρατα
τῆς οἰκισμένης τὰ ῥήματα αὐτῶν.

98 Deut. xxxii. 21.

ואני אקניאם בלא-עם
בגוי נבל אכעיסם

x. 19.

Ἐγὼ παραζηλώσω ὑμᾶς ἐπ'
ἐκ ἔθνε, ἐπὶ ἔθνε ἀσυνέτω
παροργισῶ ὑμᾶς.

Deut. xxxii. 21.

Καὶ γὰρ παραζηλώσω αὐτοὺς
ἐπ' ἐκ ἔθνε, ἐπὶ ἔθνε ἀσυνέτω
παροργισῶ αὐτοὺς.

99 If. lxv. 1, 2.

נדרשתי ללוא שאלו
נמצאתי ללא בקשני—
פרשתי ידי בלהיום אל-
עם סורר

x. 20, 21.

Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν,
ἐμφανὲς ἐγενόμην τοῖς ἐμὲ μὴ
ἐπερωτῶσι—Ὅλην τὴν ἡμέραν
ἐξεπίτασαι τὰς χεῖράς μου πρὸς
λαὸν ἀπειθῶντα καὶ ἀντιλέγοντα.
Vid. Annot.

If. lxv. 1, 2.

Ἐμφανὲς ἐγενήθην τοῖς ἐμὲ μὴ
ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ
ζητῶσιν—Ἐξεπίτασαι τὰς χεῖράς
μου ὅλην τὴν ἡμέραν πρὸς λαὸν
ἀπειθῶντα καὶ ἀντιλέγοντα.

100 1 Kings xix. 14.

את-מזבחתיך הרסו
ואת-נביאיך הרגו בחרב
ואותר אני לבדי ויבקשו
את-נפשי לקחתה

xi. 3.

Κύριε, τὲς προφῆτας σε ἀ-
πέκτειναν, καὶ τὰ θυσιαστήριά
σε κατέσκαψαν· καὶ γὰρ ὑπέ-
λείφθην μόνος, καὶ ζητοῦσι τὴν
ψυχὴν μου. *V. Annot.*

1 Kings xix. 14.

Τὰ θυσιαστήριά σε καθεύλαν,
καὶ τοὺς προφῆτας σε ἀπέκτειναν
ἐν ῥομφαίᾳ· καὶ ἐπολέλειμμεν
ἐγὼ μόνωτατος, καὶ ζητοῦσι τὴν
ψυχὴν μου λαβεῖν αὐτήν.

101 1 Kings xix. 18.

והשארתי בישראל שבעת
אלפים כל-הברכים אשר
לא-כרעו לבעל

xi. 4.

Κατέλιπον ἐμαυτῷ ἑπταχι-
λίας ἄνδρας, οἵτινες ἐκ ἐκαμ-
ψαν γόνυ τῇ Βάαλ. *V. Annot.*

1 Kings xix. 18.

καὶ κατέλειψεν ἐν Ἰσραὴλ
ἐπὶ χιλιάδας ἀνδρῶν, πάντα γό-
να αὐτῶν ἐκ ὠκλασαν γόνυ τῷ Βάαλ.

102 If. xxix. 10. vid. If.

vi. 9. Ezek. xii. 2.

כי-נסך עליכם יהוה
רוח תרדמה ויעצם את-
עיניכם

xi. 8.

Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα
κατανύξεως, ὁφθαλμοὺς τῶν μὴ
βλέπων, καὶ ὦτα τῶν μὴ ἀκούον.
Vid. Annot.

If. xxix. 10. vid. If.

vi. 9. Ezek. xii. 2.

Ὅτι πεπότικεν ὑμᾶς Κύριος
πνεύματι κατανύξεως, ἔκαμψεν
οἱ τὲς ὁφθαλμοὺς αὐτῶν.

103 Pſal. lxi. 23, 24.

יהי-שלחנם לפניהם
לפח ולשלומים למוקש:
תחשכנה עיניהם מראות
ומתניהם תמיד המעד

Rom. xi. 9, 10.

Γενηθήτω ἡ τράπεζα αὐτῶν
εἰς παγίδα, καὶ εἰς θῆραν, καὶ
εἰς σκάνδαλον, καὶ εἰς ἀνταπόδο-
μα αὐτοῖς. Σκοποθήτωσαν οἱ
ὀφθαλμοὶ αὐτῶν τὴν μὴ βλέπειν,
καὶ τὸν νῶτον αὐτῶν διὰ παντὸς
σύγκαμψον. Vid. Annot.

Pſal. lxi. 22, 23.

Γενηθήτω ἡ τράπεζα αὐτῶν
ἐνώπιον αὐτῶν εἰς παγίδα, καὶ
εἰς ἀνταπόδοσιν, καὶ εἰς σκάνδαλον.
Σκοποθήτωσαν οἱ ὀφθαλμοὶ αὐ-
τῶν τὴν μὴ βλέπειν, καὶ τὸν νῶτον
αὐτῶν διὰ παντὸς σύγκαμψον.

104 Is. lix. 20, 21.

vid. Is. xxvii. 9.

ובא לציון גואל ולשבי
פשע ביעקב נאם יהוה:
ואני זאת בריתי אותם

xi. 26, 27.

Ἦξει ἐκ Σιών ὁ ῥυόμενος, καὶ
ἀποσρέψει ἀσεβείας διπλῶς.
καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ
διαθήκη, ὅταν ἀφελῶμαι πᾶς
ἁμαρτίας αὐτῶν. Vid. Annot.

Is. lix. 20, 21.

vid. Is. xxvii. 9.

καὶ ἔξει ἐνεκὲν Σιών ὁ ῥυόμε-
νος, ἃ ἀποσρέψει ἀσεβείας διπλῶς.
καὶ αὕτη αὐτοῖς ἡ παρ'
ἐμοῦ διαθήκη.

105 Deut. xxxii. 35.

לי נקם ושלם

xii. 19. vid. Heb. x. 30.

Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταπο-
δώσω, λέγει Κύριος. V. Annot.

Deut. xxxii. 35.

Ἐν ἡμέρᾳ ἐκδίκησεως ἀνταπο-
δώσω.

106 Prov. xxv. 21, 22.

אם-רעב שנאך האכילהו
לחם ואם-צמא חשקהו
מים: כי בחלים אתה
חתה על-ראשו

xii. 20.

Ἐὰν ὦν πεινῶ ὁ ἐχθρὸς σοι,
ψάμιζε αὐτόν· ἐὰν διψῶ, πό-
τιζε αὐτόν· τότε γὰρ ποιῶν ἄν-
θρακας πυρὸς σωρεύσεις ὅτι τὴν
κεφαλὴν αὐτοῦ.

Prov. xxv. 21, 22.

Ἐὰν πεινῶ ὁ ἐχθρὸς σοι, ψά-
μιζε αὐτόν· ἐὰν διψῶ, ποτί-
ζε αὐτόν· τότε γὰρ ποιῶν ἄνθρακας
πυρὸς σωρεύσεις ὅτι τὴν κεφα-
λὴν αὐτοῦ.

107 Is. xlv. 23.

בי נשבעתי יצא מפי
צדקה דבר ולא ישוב כי-
לי תכרע כל-ברך תשבע
כל-לשון

xiv. 11.

Ζῶ ἐγὼ, λέγει Κύριος, ὅτι
ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶ-
σαι γλῶσσαι ἐξομολογήσεται τῷ
Θεῷ. Vid. Annot.

Is. xlv. 23.

κατ' ἐμαυτοῦ ὁμνῶν, εἰ μὴ
ἐξελεύσεται ἐκ τοῦ στόματός μου
δικαιοσύνη, οἱ λόγοί μου ἔκ διπλο-
γραφῆσονται· ὅτι ἐμοὶ κάμψει
πᾶν γόνυ, καὶ ὁμνῶν πᾶσι γλῶσ-
σαι τὸν Θεόν.

108 Pſal. lxi. 10.

וחרפות חורפֿיך נפלו
עלי

xv. 3.

Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων
σε ἐπέπεσον ἐπ' ἐμέ.

Pſal. lxi. 9.

Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε
ἐπέπεσον ἐπ' ἐμέ.

109 Pſal. xviii. 50.

על-כן אודך בגוים יהוה
ולשמך אומרה

xv. 9.

Διὰ τοῦτο ἐξομολογήσομαι σοι
ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου
ψαλῶ. Vid. Annot.

Pſal. xviii. 49.

Διὰ τοῦτο ἐξομολογήσομαι σοι
ἐν ἔθνεσι, Κύριε, καὶ τῷ ὀνόματί σου
ψαλῶ.

110 Deut. xxxii. 42.

הרנינו גוים עמו

xv. 10.

Εὐφράνθητε ἔθνη μετὰ τοῦ
λαοῦ αὐτοῦ. Vid. Annot.

Deut. xxxii. 43.

Εὐφράνθητε ἔθνη ἅμα αὐ-
τῷ.

111 Psal. cxvii. 1.

הללו את־יהוה כל־
גוים שבחורו כל־האמים

Rom. xv. 11.

Αἰνεῖτε τὸν Κύριον πάντες τὰ
ἔθνη, ἃ ἐπαυένεσθε αὐτὸν πάν-
τες οἱ λαοί.

Psal. cxvii. 1.

Ἀινεῖτε τὸν Κύριον πάντες τὰ
ἔθνη, ἐπαυένεσθε αὐτὸν πάντες
οἱ λαοί.

112 If. xi. 10.

והיה ביום ההוא שרש
ישי אשר עמד לנס עמים
אליו גוים ידרשו

xv. 12.

Ἐσαὶ ἡ ῥίζα τοῦ Ἰεσσαί, καὶ
ὁ ἀνιστόμενος ἀρχεῖν ἐθνῶν, ἐπ'
αὐτῷ ἔθνη ἐλπιοῦσιν. *V. Annot.*

If. xi. 10.

Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ
ρίζα τοῦ Ἰεσσαί, ἃ ὁ ἀνιστόμενος
ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλ-
πιοῦσι.

113 If. lii. 15.

כי אשר לא־ספר להם
ראו ואשר לא־שמעו
התבוננו

xv. 21.

Οἷς ἔκ ἀνηγέλη περὶ αὐτοῦ,
ὄψοντα, καὶ οἱ ἔκ ἀκηκόασι, συν-
ήσασι.

If. lii. 15.

Ὅτι οἷς ἔκ ἀνηγέλη περὶ
αὐτοῦ, ὄψοντα, ἃ οἱ ἔκ ἀκηκό-
ασι, συνήσασι.

114 If. xxix. 14.

ואבדה חכמת חכמין
ובינת נבניו תסתתר

1 Cor. i. 19.

Ἀπολῶ τὴν σοφίαν τῆ σοφῶν,
καὶ τὴν σύνεσιν τῶν συνετῶν ἀθε-
τήσω. *Vid. Annot.*

If. xxix. 14.

Καὶ ἀπολῶ τὴν σοφίαν τῶν
σοφῶν, καὶ τὴν συνέσιν τῶν συνε-
τῶν κρύψω.

115 If. lxiv. 3.

ומעולם לא־שמעו לא
האזינו עין לא־ראתה
אלהים וולתך יעשה
למכה־לו

ii. 9.

Ἄ ὀφθαλμοὺς ἔκ εἶδε, καὶ ἔς
ἔκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀν-
θρώπου ἔκ ἀνέβη, ἃ ἠπαύμασεν ὁ
Θεὸς τοῖς ἀγαπῶσιν αὐτόν.*Vid. Annot.*

If. lxiv. 4.

Ἀπὸ τοῦ αἰῶνος ἔκ ἠκούσαμεν,
εἶδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον Θεὸν
πλὴν σε, ἃ τὰ ἔργα σε, ἃ ποι-
ήσεις τοῖς ἀπομύχουσιν ἔλεον.

116 If. xl. 13.

מי־תכן את־רוח יהוה
ואיש עצתו ידענו

ii. 16. vid. Rom. xi. 34.

Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς
συμβεβῆσεν αὐτόν; *V. Annot.*

If. xl. 13.

Τίς ἔγνω νοῦν Κυρίου; καὶ τίς
αὐτοῦ σύμβουλος ἐγένετο, ὃς συμ-
βεβῆκεν αὐτόν;

117 Job. v. 13.

לכד חכמים בערמם

iii. 19.

Ὁ δραστήμιος τὰς σοφὰς ἐν
τῇ πανουργίᾳ αὐτῶν.

Job. v. 13.

Ὁ καταλαμβάνων σοφὰς ἐν
τῇ φρονήσει.

118 Psal. xciv. 11.

יהוה ידע מחשבת
אדם כיהמה הבל

iii. 20.

Κύριος γινώσκει τὰς διαλογισ-
μὰς τῶν σοφῶν, ὅτι εἰς μάται-
αι. *Vid. Annot.*

Psal. xciv. 11.

Κύριος γινώσκει τὰς διαλογισ-
μὰς τῶν ἀνθρώπων, ὅτι εἰς μά-
ταιοι.

119 Deut. xxv. 4.

לא־תחסם שור בדישו

ix. 9.

Οὐ φιμώσεις βοῦν ἀλοῶντα.

Deut. xxv. 4.

Οὐ φιμώσεις βοῦν ἀλοῶντα.

- 120 Exod. xxxii. 6.
וישב העם לאכל ושתו
ויקמו לצחק:
121 Deut. xxxii. 17.
יזבחו לשדים לא אלה
122 Psal. xxiv. 1.
ליהוה הארץ ומלואה
123 If. xxviii. 11, 12.
כי בלעגי שפה ובלשון
אחרת ידבר אל־העם
הזה: — ולא אבוא
שמוע
124 Psal. viii. 6.
כל שתה תחת־רגליו
125 If. xxii. 13.
אכול ושתו כי מחר
נמות
126 Gen. ii. 7.
ויהי האדם לנפש חיה
127 If. xxv. 8.
בלע המות לנצח
128 Hof. xiii. 14.
אהי דבר־ך מות אהי
קטבך שאול
129 Psal. cxvi. 10.
האמנתי כי אדבר
130 If. xlix. 8.
בעת רצון עניתך
וביום ישועה עזרתך
- I Cor. x. 7.
Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ
πιεῖν, καὶ ἀνέστησαν παύειν.
x. 20.
Ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαι-
μονίοις θύει, καὶ ἐθεῶ. V. Annot.
x. 26.
Τὸ γὰρ Κύριος ἡ γῆ, καὶ τὸ
πλήρωμα αὐτῆς.
xiv. 21.
Ὅτι ἐν ἐπιτρογλώσσοις, καὶ ἐν
χείλεσιν ἐτέροις, λαλήσω τῷ λαῷ
τῷ τῷ, ὃς ὅς ἔτι εἰσπαύσονται
μὲν, λέγει Κύριος. Vid. Annot.
xv. 27.
Πάντα γὰρ ὑπέταξαν ὑπὸ τὰς
πόδας αὐτοῦ.
xv. 32.
φάγωμεν καὶ πίωμεν αὐριον
γὰρ ἀποθνήσκομεν.
xv. 45.
Ἐγένετο ὁ πρῶτος ἄνθρωπος
Ἀδάμ εἰς ψυχὴν ζῶσαν.
Vid. Annot.
xv. 54.
Κατέπαθον ὁ θάνατος εἰς νί-
κος. Vid. Annot.
xv. 55.
Πῶ σὺ, θάνατε, τὸ κέντρον;
Πῶ σὺ, ἄδη, τὸ νίκος; V. Annot.
2 Cor. iv. 13.
Ἐπίστευσα, διὰ ἐλάλῃσα.
vi. 2.
Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ
ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.
- Exod. xxxii. 6.
καὶ ἐκάθισεν ὁ λαὸς φαγεῖν
καὶ πιεῖν, καὶ ἀνέστησαν παύειν.
Deut. xxxii. 17.
ἐθύσαν δαιμονίοις, καὶ ἐθεῶ.
Psal. xxiv. 1.
Τὸ Κύριος ἡ γῆ, καὶ τὸ πλήρωμα
αὐτῆς.
If. xxviii. 11, 12.
διὰ φαυλισμὸν χελέων, διὰ
γλώσσης ἐτέρας, ὅτι λαλήσωσι
τῷ λαῷ τῷ τῷ — καὶ ἐκ ἡθέλησαν
ἀκούειν.
Psal. viii. 6.
Πάντα ὑπέταξας ὑποκάτω
τῶν ποδῶν αὐτοῦ.
If. xxii. 13.
φάγωμεν καὶ πίωμεν αὐριον
γὰρ ἀποθνήσκομεν.
Gen. ii. 7.
καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυ-
χὴν ζῶσαν.
If. xxv. 8.
κατέπεν ὁ θάνατος ἰσχύσας.
Hof. xiii. 14.
Ποῦ ἡ δίκη σου, θάνατε; πῶ
τὸ κέντρον σου, ἄδη;
Psal. cxvi. 10.
ἐπίστευσα, διὰ ἐλάλῃσα.
If. xlix. 8.
καιρῷ δεκτῷ ἐπήκουσά σου, καὶ
ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.

131 Lev. xxvi. 11, 12.

ונתתי משכני בתוכם
והתהלכתי בתוכם
והייתי לכם לאלהים
ואתם תהיו לי לעם:

132 If. lii. 11, 12.

סורו סורו צאו משם
טמא אל-תבעו צאו
מתוכה — ומאספכם
אלהי ישראל

133 Vid. 2 Sam. vii. 14.

והיה שם ביתי ומושבתי
ועליו יבנו הבתים ויהיה
שם ביתי ומושבתי

134 Exod. xvi. 18.

ולא העדיף המרבה
והממעט לא החסיר

135 Psal. cxii. 9.

פור נתן לאביונים
עדתו עמדת לעד

136 Deut. xix. 15.

על-פי שני עדים או
על-פי שלשה עדים יקום
דבר

137 Gen. xii. 3.
vid. xviii. 18.

ונברכו בד כל משפחת
האדמה

138 Deut. xxvii. 26.

ארוך אשר לא-יקים
את-דברי התורה-הזאת
לעשות אותם

139 Deut. xxi. 23.

קללת אלהים תלה

2 Cor. vi. 16.

Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ
ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν
θεός, καὶ αὐτοὶ ἔσονται μοι λαός.

Vid. Annot.

vi. 17.

Διὸ ἐξέλθετε ἐκ μέσων αὐτῶν,
καὶ ἀφορίσθητε, λέγει Κύριος· καὶ
ἀκαθάρτα μὴ ἅπτεσθε· καὶ γὰρ
εἰσδέχομαι ὑμᾶς. Vid. Annot.

vi. 18.

Καὶ ἔσμεν ὑμῖν εἰς πατέρας,
ὥς ὑμεῖς ἐστέ μοι εἰς υἱὸς καὶ
θυγατέρας, λέγει Κύριος παντο-
κράτωρ. Vid. Annot.

viii. 15.

Ὅ τὸ πολὺν, ἔκ ἐπλεόνασε καὶ
ὁ τὸ ὀλίγον, ἔκ ἡλατίσθησε.

ix. 9.

Ἐσκόρπισεν, ἔδωκε τοῖς πέ-
νησιν· ἡ δικαιοσύνη αὐτῆς μένει εἰς
τὸν αἰῶνα.

xiii. 1.

Ἐπὶ σώματος δύο μαρτύρων
καὶ τριῶν στήσεται πᾶν ῥῆμα.
V. Annot.

Gal. iii. 8.

Ὅτι ἐνευλογηθήσονται ἐν σοὶ
πάντες τὰ ἔθνη. Vid. Annot.

iii. 10.

Ἐπικατάρατος πᾶς ὃς ἐκ ἐμ-
μένει ἐν πᾶσι τοῖς γεγραμμένοις
ἐν τῷ βιβλίῳ τοῦ νόμου, τὰ ποιῶ-
ναι αὐτά. Vid. Annot.

iii. 13.

Ἐπικατάρατος πᾶς ὁ κρεμά-
μενος ἐπὶ ξύλῳ. Vid. Annot.

Lev. xxvi. 11, 12.

Καὶ θήσω τὴν σκηνὴν μου ἐν
ὑμῖν· καὶ ἐμπεριπατήσω ἐν ὑμῖν
καὶ ἔσομαι ὑμῶν θεός, καὶ ὑμεῖς
ἐστέ μοι λαός.

If. lii. 11, 12.

Ἀπόστη, ἀπόστη, ἐξέλθατε
ἐκείθεν, ὡς ἀκαθάρτα μὴ ἅψη-
θε, ἐξέλθετε ἐκ μέσων αὐτῆς, ἀ-
φορίσθητε· καὶ ὁ ὁπισυνάγων
ὑμᾶς θεός Ἰσραήλ.

Vid. 2 Sam. vii. 14.

Exod. xvi. 18.

οὐκ ἐπλεόνασεν, ὁ τὸ πολὺν καὶ
ὁ τὸ ἔλαττον, ἔκ ἡλατίσθησεν.

Psal. cxii. 9.

Ἐσκόρπισεν, ἔδωκε τοῖς πένη-
σιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς
τὸν αἰῶνα τῷ αἰῶνος.

Deut. xix. 15.

Ἐπὶ σώματος δύο μαρτύρων,
καὶ ἔπὶ σώματος τριῶν μαρτυραν,
στήσεται πᾶν ῥῆμα.

Gen. xii. 3.
vid. xviii. 18.

Καὶ ἐνευλογηθήσονται ἐν σοὶ
πᾶσαι αἱ φυλαὶ τῆς γῆς.

Deut. xxvii. 26.

Ἐπικατάρατος πᾶς ἄνθρωπος
ὃς ἐκ ἐμμένει ἐν πᾶσι τοῖς λόγοις
τοῦ νόμου τῶν ποιῶν αὐτούς.

Deut. xxi. 23.

Κεκατηραμένος ὑπὸ θεοῦ πᾶς
κρεμᾶμενος ἐπὶ ξύλῳ.

140 If. liv. i.

רני עקרה לא ילדה
פצחי רנה וצהלי לא
חלה כירבים בני-שוממה
מבני בעולה

Gal. iv. 27.

Εὐφράνθητι σείρα ἢ ὅτι τέκε-
σα· ῥῆξον καὶ βόησον ἢ ἐκ ὠδίνε-
σαι· ὅτι πολλὰ τὰ τέκνα τῆς ἐρή-
μης, μᾶλλον ἢ τῆς ἐχθρῆς τὸν ἀν-
δρα.

If. liv. i.

Εὐφράνθητι σείρα ἢ ὅτι τέκε-
σα· ῥῆξον καὶ βόησον ἢ ἐκ ὠδίνε-
σαι· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμης,
μᾶλλον ἢ τῆς ἐχθρῆς τὸν ἀνδρα.

141 Gen. xxi. 10.

גרש האמה הזאת
ואת-בנה כי לא ירש
בן-האמה הזאת עם-בני
עם-יצחק

iv. 30.

Ἐβάλε την παιδίσκην, καὶ
τὸν υἱὸν αὐτῆς· ὁ γὰρ μὴ κληρονο-
μήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ
τῷ υἱῷ τῆς ἐλευθέρης. V. Annot.

Gen. xxi. 10.

Ἐβάλε την παιδίσκην ταύ-
την, καὶ τὸν υἱὸν αὐτῆς· ὁ γὰρ μὴ
κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης
ταύτης μετὰ τῷ υἱῷ μου Ἰσαάκ.

142 Psal. lxviii. 19.

עלית למרום שבית
שבי לקחת מתנות באדם

Eph. iv. 8.

Ἀναβὰς εἰς ὕψος, ἡχμαλώ-
τευσεν αἰχμαλωσίαν, καὶ ἔδωκε
δόματα τοῖς ἀνθρώποις.

Psal. lxviii. 18.

Ἀναβὰς εἰς ὕψος, ἡχμαλώ-
τευσας αἰχμαλωσίαν· ἔλαβες
δόματα ἐν ἀνθρώποις.

143 Exod. xx. 12.
vid. Deut. v. 16.

כבד את-אביך ואת-
אמך למען יארכו ימך
על האדמה

vi. 2, 3.

Τίμα τὸν πατέρα σου καὶ τὴν
μητέρα—ἵνα εὖ σοι γένηται, καὶ
ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

Exod. xx. 12.
vid. Deut. v. 16.

Τίμα τὸν πατέρα σου, καὶ τὴν
μητέρα σου, ἵνα ὦ σοι χεῖρα, καὶ
ἵνα μακροχρόνιος γένη ἐπὶ τῇ γῆς.

144 2 Sam. vii. 14.

אני אהיה-לו לאב
והוא יהיה-לי לבן

Heb i. 5.

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέ-
ρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν.

2 Sam. vii. 14.

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
καὶ αὐτὸς ἔσται μοι εἰς υἱόν.

145 Psal. xcvi. 7.

השתחו-לו כל-אלהים

i. 6.

Καὶ προσκυνήσάτωσαν αὐτῷ
πάντες ἄγγελοι Θεοῦ. V. Annot.

Psal. xcvi. 7.

Προσκυνήσατε αὐτῷ πάντες
ἄγγελοι αὐτοῦ.

Deut. xxxii. 43-

Καὶ προσκυνήσάτωσαν αὐτῷ
πάντες ἄγγελοι Θεοῦ.

146 Psal. civ. 4.

עשה מלאכיו רוחות
משרתיו אש להט

i. 7.

Ὁ ποιῶν τὰς ἀγγέλους αὐτοῦ
πνεύματα, ἔ τὰς λεπτουργὰς αὐ-
τοῦ πυρὸς φλόγα.

Psal. civ. 4.

Ὁ ποιῶν τὰς ἀγγέλους αὐτοῦ
πνεύματα, καὶ τὰς λεπτουργὰς
αὐτοῦ πῦρ φλέγον.

147 Psal. xlv. 7, 8.

כסאך אלהים עולם
ועד שבט מישר שבט
מלכותך: אהבת צדק
ותשנא רשע עליכן משחק

i. 8, 9.

Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν
αἰῶνα τοῦ αἰῶνος· ῥάβδος ἐυθύ-
τητος ἡ ῥάβδος τῆ βασιλείας σου·
ἠγάπησας δικαιοσύνην, καὶ ἐμί-

Psal. xlv. 6, 7.

Ὁ θρόνος σου, ὁ Θεός, εἰς αἰῶνα
αἰῶνος· ῥάβδος ἐυθύτητος ἡ ῥάβ-
δος τῆ βασιλείας σου· ἠγάπησας
δικαιοσύνην, καὶ ἐμίσησας ἀνομί-

אלהים אלהיך שמן ששן
מחברך

σῆσαι ἀνομίαν διὰ τῶν ἔχρισέ
σε ὁ Θεός, ὁ Θεός σου, ἔλαιον
ἀγαλλιᾶσθαι παρὰ τοὺς μετό-
χους σου.

אנ' אלהיך ששן ששן
אלהים ששן, ששן ששן
אלהים ששן, ששן ששן
אלהים ששן, ששן ששן

148 Psal. cii. 25, &c.

לפנים הארץ יסדת
ומעשה ידיך שמים: המה
יאבדו ואתה תעמר וכלם
כבגד יכלו כלבש תחליפם
ויחלפו: ואתה הוה
ושנותיך לא ידמו

Heb. i. 10, &c.

Σὺ κατ' ἀρχάς, Κύριε, τὴν
γῆν ἐθεμελίωσας, ἔργα τῶν
χειρῶν σου εἰσὶν οἱ ἔρανοι. Αὐτοὶ
ἀπολύνται, σὺ δὲ διαμένεις· καὶ
πάντες ὡς ἱμάτιον παλαιωθήσονται,
καὶ ὡσεὶ περιβόλαιον ἐλί-
ξεις αὐτούς, καὶ ἀλλαγῇσονται·
Σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου
ὡς ἐκλήψῃσι. V. Annot.

Psal. cii. 25, &c.

Κατ' ἀρχάς τὴν γῆν σὺ, Κύριε,
ἐθεμελίωσας, καὶ ἔργα τῶν χει-
ρῶν σου εἰσὶν οἱ ἔρανοι. Αὐτοὶ ἀπο-
λύνται, σὺ δὲ διαμένεις· καὶ πάν-
τες ὡς ἱμάτιον παλαιωθήσονται,
καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,
καὶ ἀλλαγῇσονται· Σὺ δὲ ὁ αὐτὸς
εἶ, καὶ τὰ ἔτη σου ὡς ἐκλήψῃσι.

149 Psal. viii. 5, &c.

מה-אנוש כי-תזכרנו
ובן-אדם כי תפקדנו:
ותחסדו מעט מאלהים
וזכר ודור תעמדו:
תמשילו במעשי ידיך כל
שתה תחת-רגליו

ii. 6, &c.

Τί ἐστιν ἄνθρωπος, ὅτι μιμή-
νησκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου,
ὅτι ἐπισκέπη αὐτόν; Ἠλάττω-
σας αὐτὸν βραχύ τι παρ' ἀγγε-
λῶν· δόξῃ καὶ τιμῇ ἐσεφάνωσας
αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ
τὰ ἔργα τῶν χειρῶν σου· πάντα
ὑπέταξας ὑποκάτω τῶν ποδῶν
αὐτοῦ.

Psal. viii. 4.

Τί ἐστιν ἄνθρωπος, ὅτι μιμή-
νησκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου, ὅτι
ἐπισκέπη αὐτόν; Ἠλάττωσας αὐ-
τόν βραχύ τι παρ' ἀγγέλων, δόξῃ
καὶ τιμῇ ἐσεφάνωσας αὐτόν, καὶ
κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν
χειρῶν σου· πάντα ὑπέταξας
ὑποκάτω τῶν ποδῶν αὐτοῦ.

150 Psal. xxii. 23.

אספרה שמך לאחי
בתוך קהל אחללך

ii. 12.

Ἀπαγγέλω τὸ ὄνομά σου τοῖς
ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας
ὑμνήσω σε.

Psal. xxii. 22.

Διηγῆσμαι τὸ ὄνομά σου τοῖς
ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησί-
ας ὑμνήσω σε.

151 If. viii. 17, 18.

וקרית' לו: הנה אנכי
והילדים אשר נתן-לי
יהוה

ii. 13.

Ἐγὼ ἔσομαι πεποισθὲς ἐπ'
αὐτῷ—ἰδοὺ ἐγὼ καὶ τὰ παιδία
ἃ μοι ἔδωκεν ὁ Θεός.

If. viii. 17, 18.

Καὶ πεποισθὲς ἔσομαι ἐπ'
αὐτῷ. ἰδοὺ ἐγὼ ἔτι τὰ παιδία ἃ
μοι ἔδωκεν ὁ Θεός.

152 Psal. xcv. 7, &c.

היום אס-ב-קלו תשמעו
אל-תקשו לבבכם כמריבה
כיום מסה במרבר: אשר
נסוני אבותיכם בחנוני
נסדאו פעלי: ארבעים
שנה מקט בחור ואמר
עם חעי לבם הם חס
לא-ידע דרכי: אשר

iii. 7, &c.

Σήμερον ἐὰν τῆς Φωνῆς αὐτοῦ
ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρ-
δίας ὑμῶν, ὡς ἐν τῷ παραπικρασ-
μῷ, κατὰ τὴν ἡμέραν τοῦ πειρασ-
μοῦ ἐν τῇ ἐρήμῳ· Οὐ ἐπείρασάν
με οἱ πατέρες ὑμῶν, ἐδοκίμα-
σαν με, καὶ ἔδον τὰ ἔργα μου.
Τεσθάρωντά ἐτι προσώ-
χθισα τῇ γενεᾷ ἐκείνῃ, καὶ ἔπει-
σαν· Ἀὖ πλανῶνται τῇ καρδίᾳ· αὐ-

Psal. xcv. 7, &c.

Σήμερον ἐὰν τῆς Φωνῆς αὐτοῦ
ἀκούσῃτε, μὴ σκληρύνῃτε τὰς
καρδίας ὑμῶν, ὡς ἐν τῷ παρα-
πικρασμῷ, κατὰ τὴν ἡμέραν τοῦ
πειρασμοῦ ἐν τῇ ἐρήμῳ· Οὐ ἐπεί-
ρασάν με οἱ πατέρες ὑμῶν, ἐδο-
κίμασαν, ἔδον τὰ ἔργα μου.
Τεσθάρωντά ἐτι προσώχθισα
τῇ γενεᾷ ἐκείνῃ, καὶ ἔπεισαν· Ἀὖ
πλανῶνται τῇ καρδίᾳ, καὶ αὐτοὶ

נשבעתי באפי אם יבאון
אל-מנוחתי

153 Gen. ii. 3.

ויברך אלהים את-יום
השביעי ויקדש אתו כי בו
שבת מכל-מלאכתו אשר-
ברא אלהים לעשות

154 Psal. cx. 4.

אתה-כהן לעולם על-
דברתי מלכי-צדק

155 Gen. xxii. 16, 17.

ויאמר בי נשבעתי נאם-
יהוה—כי-ברך אברכך
וחרברה ארבה את-זרעך

156 Exod. xxv. 40.

וראה ועשה בתבניתם
אשר-אתה מראה בהר

157 Jer. xxxi. 31, &c.

הנה ימים באים נאם-
יהוה וכתתי את-בית
ישראל ואת-בית יהודה
ברית חדשה: לא כברית
אשר כרתתי את-אבותם
ביום החזיקי בידם להוציאם
מארץ מצרים אשר-המה
הפרו את-בריתי ואנכי
בעלתי בם נאם-יהוה:
כי זאת הברית אשר
אכרת את-בית ישראל
אחרי הימים ההם נאם-
יהוה נתתי את-תורותי
בקרבים ועל-לבם אכתבנה
והייתי להם לאלהים
וחמה יהי-לי לעם: ולא
ילמדו עוד איש את-דעהו

πὶ δὲ ἔκ ἐγνωσαν τὰς ὁδοὺς μου
ὡς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ
εἰσελεύσονται εἰς τὴν κατάπαυ-
σίν μου. Vid. Annot.

Heb. iv. 4.

Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ
ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν
ἔργων αὐτοῦ. Vid. Annot.

v. 6.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
τὴν τάξιν Μελχισεδέκ.

Vid. Annot.

vi. 13, 14.

Θεὸς ὥμοσε καθ' ἑαυτοῦ, λέ-
γων Ἡ μὴν εὐλογῶν εὐλογήσω
σε, καὶ πληθυνῶν πληθυνῶ σε.

viii. 5.

Ὅρα γὰρ, Φησὶ, ποιήσης πάν-
τα κατὰ τὸν τύπον τὸν δεδεγμένον
σοι ἐν τῷ ὄρει.

viii. 8, &c.

Ἰδοὺ, ἡμέραι ἔρχονται, λέγει
Κύριος, καὶ συλλεῖσω ἐπὶ τὸν
οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον
Ἰούδα διαθήκη καινὴν οὐ κατὰ
τὴν διαθήκην ἣν ἐποίησα τοῖς πα-
τέράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβο-
μένους μου τῆς χειρὸς αὐτῶν, ἐξα-
γαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου
ὅτι αὐτοὶ ἔκ ἐνέμεναν ἐν τῇ δια-
θήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν,
λέγει Κύριος. Ὅτι αὕτη ἡ διαθή-
κη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσρα-
ὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέ-
γει Κύριος διδὼς νόμους μου εἰς
τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρ-
δίας αὐτῶν ἐπιγράψω αὐτούς καὶ
ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ

ἐκ ἐγνωσαν τὰς ὁδοὺς μου ὡς
ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύ-
σονται εἰς τὴν κατάπαυσίν μου.

Gen. ii. 3.

Καὶ εὐλόγησεν ὁ Θεὸς τὴν
ἡμέραν τὴν ἑβδόμην, ἥ ἡγίασεν
αὐτήν ὅτι ἐν αὐτῇ κατέπαυσεν
δοτὶ πάντων τῶν ἔργων αὐτοῦ, ὧν
ᾠρᾶτο ὁ Θεὸς ποιῆσαι.

Psal. cx. 4.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
τὴν τάξιν Μελχισεδέκ.

Gen. xxii. 16, 17.

Λέγων, Κατ' ἑμαυτὸν ὥμοσε,
λέγει Κύριος Ἡ μὴν εὐλογῶν
εὐλογήσω σε, καὶ πληθυνῶν πλη-
θυνῶ τὸ σπέρμα σου.

Exod. xxv. 40.

Ὅρα, ποιήσεις κατὰ τὸν τύπον
τὸν δεδεγμένον σοι ἐν τῷ ὄρει.

Jer. xxxi. 31, &c.

Ἰδοὺ, ἡμέραι ἔρχονται, Φησὶ Κύ-
ριος, καὶ διαθήσομαι τῷ οἴκῳ Ἰσρα-
ὴλ καὶ τῷ οἴκῳ Ἰούδα διαθήκην
καινὴν οὐ κατὰ τὴν διαθήκην ἣν
διέθεμαι τοῖς πατέράσιν αὐτῶν, ἐν
ἡμέρᾳ ἐπιλαβομένους μου τῆς χειρὸς
αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς
Αἰγύπτου ὅτι αὐτοὶ ἔκ ἐνέμεναν
ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέ-
λησα αὐτῶν, Φησὶ Κύριος. Ὅτι
αὕτη ἡ διαθήκη μου, ἣν διαθήσο-
μαι τῷ οἴκῳ Ἰσραὴλ, μετὰ τὰς
ἡμέρας ἐκείνας, Φησὶ Κύριος, δι-
δὼς δώσω νόμους μου εἰς τὴν διάνο-
ιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐ-
τῶν γράψω αὐτούς καὶ ἔσομαι
αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονται

ואיש את-אחיו לאמר דע
את-יהוה כי כולם ידעו
אותי למקטנם ועד-גדולם
נאם-יהוה כי אסלח
לעונם ולחטאתם לא
אזכר-עוד :

ἔσονται μοι εἰς λαόν· καὶ ἔμὴ διδάξωσιν ἕκαστος τὸν πλῆσιον αὐτοῦ, ἥ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινώθι τὸν Κύριον· ὅτι πάντες εἰδῆσάς με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλῃ αὐτῶν· ὅτι ἰλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν, καὶ τῶν ἀνομιῶν αὐτῶν ἔμὴ μνησθῶ ἔτι. *Vid. Annot.*

μοι εἰς λαόν. Καὶ ἔμὴ διδάξωσιν ἕκαστος τὸν πλῆσιον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινώθι τὸν Κύριον· ὅτι πάντες εἰδῆσάς με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλῃ αὐτῶν· ὅτι ἰλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, ἥ τῶν ἁμαρτιῶν αὐτῶν ἔμὴ μνησθῶ ἔτι.

158 Exod. xxiv. 8.

הנה דם-הברית אשר
כרת יהוה עמכם

Heb. ix. 20.

Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.
Vid. Annot.

Exod. xxiv. 8.

Ἴδὲ τὸ αἷμα τῆς διαθήκης, ἧς διέθετο Κύριος πρὸς ὑμᾶς.

159 Psal. xl. 7, &c.

זבח ומנחה לא חפצת
אזנים כרית לי עולה
וחטאה לא שאלת : אז
אמרת-יהוה-באתי
במגלת-ספר כתוב עלי :
לעשות-רצונך אלהי
חפצתי וחורחך בתוך
מעי

x. 5, &c.

Θυσίαν καὶ προσφοράν ἐκ ἡθέλησας, σῶμα δὲ κατηρτίσω μοι· ὀλοκαυτώματα καὶ περὶ ἁμαρτίας ἐκ εὐδοκήσας. Τότε ἔειπον· Ἴδὲ, ἦκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τὸ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. *V. Annot.*

Psal. xl. 6, &c.

Θυσίαν καὶ προσφοράν ἐκ ἡθέλησας, σῶμα δὲ κατηρτίσω μοι· ὀλοκαυτώματα καὶ περὶ ἁμαρτίας ἐκ ἡθέλησας. Τότε ἔειπον· Ἴδὲ, ἦκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός μου, ἡβλήθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου.

160 Deut. xxxii. 35.

בי-ידין יהוה עמו

x. 30.

Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.

Deut. xxxii. 36.

Ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ.

161 Hab. ii. 3, 4.

כִּיבָא יבֵא לֹא יֵאָחֵז :
הִנֵּה עֲפֹלָה לֹא-יִשְׁרָה
נִפְשׁוּ בּוֹ וְצִדִּיק בְּאַמְנוֹתָו
יִחִי

x. 37, 38. v. Rom. i. 17.
Gal. iii. 11.

Ὁ ἐρχόμενος ἤξει, καὶ ἔμὴ χρονίσι· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, ἐκ εὐδοκίᾳ ἡ ψυχὴ μου ἐν αὐτῷ. *V. Annot.*

Hab. ii. 3, 4.

Ὅτι ἐρχόμενος ἤξει, καὶ ἔμὴ χρονίσι. Ἐὰν ὑποστείληται, ἐκ εὐδοκίᾳ ἡ ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.

162 Gen. xlvii. 31.

וַיִּשְׁתַּחֲוֶה יִשְׂרָאֵל עַל-
רֹאשׁ הַמִּטָּה

xi. 21.

καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. *V. Annot.*

Gen. xlvii. 31.

καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

163 Prov. iii. 11.

מִסֹּר יְהוָה בְּנֵי אָל-
תִּמְאֵס וְאַל-תִּקַּח בְּתוֹכָתוֹ

xii. 5.

τίε μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύς ὑπὸ αὐτῶν ἐλεγχόμενος.

Prov. iii. 11.

τίε, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύς ὑπὸ αὐτῶν ἐλεγχόμενος.

164 Hagg. ii. 6.

עוד אחת מעט היא
ואני מרעיש את-השמים
ואת-הארץ

Heb. xii. 26.

Ἐτι ἅπαξ ἐγὼ σείω ἔ μόνον
τὴν γῆν, ἀλλὰ ἔ τὸν ἔρανον.
Vid. Annot.

Hagg. ii. 6.

Ἐτι ἅπαξ ἐγὼ σείσω τὸν ἔρα-
νον καὶ τὴν γῆν.

165 Josh. i. 5.

vid. Deut. xxxi. 8.

לא ארפך ולא-אעזבך

xiii. 5.

Οὐ μὴ σε ἀνῶ, ἔδ' ἔ μὴ σε
ἐγκαταλίπω.

Deut. xxxi. 8.

Οὐκ ἀνήσῃ σε, ἔδ' ἔ μὴ σε ἐγ-
καταλίπη.

166 Psal. cxviii. 6.

יהוה לי לא אירא מה-
יעשה לי אדם

xiii. 6.

Κύριος ἐμοὶ βοηθός, καὶ ἔ φο-
βήσομαι τί ποιήσῃ μοι ἄνθρωπος.

Psal. cxviii. 6.

Κύριος ἐμοὶ βοηθός, καὶ ἔ φοβη-
θήσομαι τί ποιήσῃ μοι ἄνθρωπος.

167 Hof. xiv. 3.

ונשלמה פרים שפתינו

xiii. 15.

Δι' αὐτῶ ἔν ἀναφέρωμεν θυ-
σίαν αἰνέσεως διὰ παντός τῷ Θεῷ,
τῷ Θεῷ, καρπὸν χειλέων ὁμολογούν-
των τῷ ὀνόματι αὐτῶ. *V. Annot.*

Hof. xiv. 2.

Καὶ ἀνταποδώσομαι καρπὸν
χειλέων ἡμῶν.

168

Jam. iv. 5.

Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα
ὃ κατάρκησεν ἐν ἡμῖν. *V. Annot.*

169 Prov. iii. 34.

אם-ללצים הוא יליץ
ולעניים יתן-חן

iv. 6.

Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσε-
ται, ταπεινοῖς δὲ δίδωσι χάριν.
Vid. Annot.

Prov. iii. 34.

Κύριος ὑπερηφάνοις ἀντιτάσσε-
ται, ταπεινοῖς δὲ δίδωσι χάριν.

170 Lev. xi. 44.

והייתם קדשים כי
קדש אני

1 Pet. i. 16.

Ἅγιοι γένασθε, ὅτι ἐγὼ ἅγιός
εἰμι.

Lev. xi. 44.

Καὶ ἅγιοι ἔσεσθε, ὅτι ἅγιός
εἰμι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν.

171 If. xl. 6, &c.

כל-הבשר חציר וכל-
חסדו כצִיץ השדה: יבש
חציר נבל צִיץ—ודבר
אלהינו יקום לעולם

i. 24, 25.

Διότι πᾶσι σὰρξ ὡς χόρτος, καὶ
πᾶσα δόξα ἀνθρώπου ὡς ἄνθος
χόρτου. Ἐξηράνθη ὁ χόρτος, καὶ
τὸ ἄνθος αὐτῶ ἐξέπτε· τὸ δὲ
ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

If. xl. 6, &c.

Πᾶσι σὰρξ χόρτος, καὶ πᾶσα
δόξα ἀνθρώπου ὡς ἄνθος χόρτου·
Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος
ἐξέπτε· τὸ δὲ ῥῆμα τῷ Θεῷ ἡμῶν
μένει εἰς τὸν αἰῶνα.

172 If. xxviii. 16.

הנני יסד בציון אבן
אבן בחן פנת יקרת מוסד
מוסד המאמין לא יחיש

ii. 6. vid. Rom. ix. 33.

Ἴδ' ἐγὼ, τίθημι ἐν Σιών λίθον ἀκρο-
γωνιαῖον, ἐκλεκτὸν, ἔντιμον καὶ ὁ
πιστεύων ἐπ' αὐτῷ ἔ μὴ κατα-
χυνθῇ.

If. xxviii. 16.

Ἴδ' ἐγὼ ἐμβαλάω εἰς τὰ θε-
μέλια Σιών λίθον πολυτελῆ, ἐκ-
λεκτὸν, ἀκρογωνιαῖον, ἔντιμον, εἰς
τὰ θεμέλια αὐτῆς· ἔ ὁ πιστεύων
ἔ μὴ καταχυνθῇ.

173 Exod. xix. 6.

ואתם תהיו-לי ממלכת
כהנים וגוי קדוש

ii. 9.

Ἔμεῖς δὲ—βασιλείαν ἱεράτευ-
μα, ἔθνος ἅγιον.

Exod. xix. 6.

Ἔμεῖς δὲ ἔσομεν μοι βασιλείαν
ἱεράτευμα, καὶ ἔθνος ἅγιον.

174 If. liii. 9.

לא-חמס עשה ולא
מרמה בפיו

I Pet. ii. 22.

Ὅς ἀμαρτίαν ἐκ ἐποίησεν, ἔδδ' ἐυρέθη δόλος ἐν τῷ σώματι αὐτῷ.

If. liii. 9.

Ἀνομίαν ἐκ ἐποίησεν, ἔδδ' δό-
λον ἐν τῷ σώματι αὐτῷ.

175 If. liii. 5.

ובחברתו נרפא-לנו

ii. 24.

Οὐ τῷ μάλωπι αὐτῷ ἰάθητε.

If. liii. 5.

Τῷ μάλωπι αὐτῷ ἡμεῖς ἰάθημεν.

176 Pfal. xxxiv. 13, &c.

מִי־הָאִישׁ הַחֶפֶץ חַיִּים
אֲהַב יָמוֹס לְרֹאוֹת טוֹב:
נִצַּר לְשׁוֹנֶךָ מֵרַע וּשְׁפָתֶיךָ
מִדְּבַר מִרְמָה: סוּר מֵרַע
וַעֲשֵׂה-טוֹב בְּקֶשׁ שְׁלֹמֹם
וּרְדֵּפְהוּ: עֵינִי יְהוָה אֵל-
צַדִּיקִים וְאֹנוּי אֲלֹשְׁעָחִים:
פְּנֵי יְהוָה בַּעֲשֵׂי רַע

iii. 10.

Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτῷ ἀπὸ κακῶ, καὶ χεῖλη αὐτῷ τῷ μὴ λαλήσαι δόλον· ἐκκλινάτω ἀπὸ κακῶ, ὅπως ποιησάτω ἀγαθόν· ζητήσάτω εἰρήνην, καὶ διώξάτω αὐτήν. Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτῶν εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιῶντας κακά.

Pfal. xxxiv. 12, &c.

Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς; Παῦσον τὴν γλῶσσαν σου ἀπὸ κακῶ, καὶ χεῖλη σε τῷ μὴ λαλήσαι δόλον· ἐκκλινον ἀπὸ κακῶ, καὶ ποιήσον ἀγαθόν· ζήτησον εἰρήνην, καὶ διώξον αὐτήν. Ὁφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτῶν εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιῶντας κακά.

177 If. viii. 12, 13.

ואת־מוראו לא־תיראו
ולא תעריצו: את־יהודה
עבאות אתו תקדישו

iii. 14, 15.

Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε. Κύριον δὲ τὸν Θεὸν ἀγιασάτε.

If. viii. 12, 13.

Τὸν δὲ φόβον αὐτῶν ἔ μὴ φοβηθῆτε, ἔδδ' μὴ ταραχθῆτε. Κύριον αὐτῶν ἀγιασάτε.

178 Prov. x. 12.

ועל כל־פשעים חכמה
אהבה

iv. 8.

Ὅτι ἡ ἀγάπη καλύπτει πληθὺς ἀμαρτιῶν. Vid. Annot.

Prov. x. 12.

Πάντας δὲ τὰς μὴ φιλονεικῶντας καλύπτει Φιλία.

179 Pfal. ii. 9.

תרעם בשבט בחול ככלי
יוצר תנפצים

Rev. ii. 27.

Καὶ ποιμανεῖ αὐτὸς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται. Vid. Annot.

Pfal. ii. 9.

Ποιμανεῖς αὐτὸς ἐν ῥάβδῳ σιδηρᾷ· ὡς σκεῦος κεραμείως συντρίβεις αὐτὸς.

I N D E X I.

1. **C**ITATIONS agreeing exactly with the *Hebrew*. N° 3, 6, 8, 11, 12, 20, 23, 26, 29, 30, 31, 33, 35, 39, 41, 45, 49, 53, 54, 63, 68, 73, 74, 77, 79, 80, 81, 82, 83, 85, 86, 87, 88, 94, 108, 109, 111, 113, 117, 119, 120, 122, 124, 125, 127, 129, 130, 134, 135, 140, 144, 146, 147, 149, 150, 151, 153, 155, 160, 162, 163, 165, 170. In all 63.
2. Agreeing nearly with *Heb.* N° 1, 4, 7, 9, 10, 15, 18, 19, 24, 25, 27, 36, 37, 43, 44, 46, 47, 50, 55, 60, 66, 69, 70, 71, 78, 90, 92, 93, 96, 97, 99, 100, 101, 105, 106, 110, 114, 116, 118, 121, 123, 126, 131, 133, 136, 141, 142, 143, 145, 148, 152, 156, 157, 158, 166, 171, 173, 174, 175, 176, 177, 178, 179. In all 63.
3. Agreeing in Sense with *Hebrew*, but not in Words. N° 5, 14, 16, 21, 22, 28, 32, 40, 42, 48, 52, 72, 76, 84, 89, 91, 103, 107, 112, 132, 133, 137, 138, 164. In all 24.
4. Giving the general Sense, but abridging or adding to it. N° 28, 40, 42, 56, 57, 67, 102, 168. In all 8.
5. Taken from several Passages of S. S. N° 62, 93, 102. In all 3.
6. Differing from *Heb.* but agreeing with *Sept.* N° 17, 51, 59, 64, 97, 169. In all 6.
7. Citations where we have reason to suspect that the *Apostles* either read the *Hebrew* differently, or put some Sense upon the Words different from what our Lexicons express. N° 2, 13, 17, 27, 34, 47, 61, 65, 67, 75, 93, 97, 104, 105, 110, 115, 128, 142, 157, 161, 172. In all 21.
8. Places where the *Hebrew* seems to be corrupted. N° 2, 13, 51, 67, 110, 128, 139, 154, 159. In all 8.
9. Not properly Citations, but References, or Allusions. N° 38, 95, 167.

I N D E X II.

1. **A** GREEING verbatim with *Sept.* or only changing the Person, &c. N^o. 6, 8, 12, 19, 20, 22, 23, 24, 26, 27, 29, 35, 39, 41, 49, 51, 54, 63, 66, 68, 71, 73, 74, 75, 77, 78, 79, 80, 81, 82, 83, 85, 86, 87, 90, 92, 94, 97, 98, 99, 106, 108, 109, 110, 111, 113, 119, 120, 122, 124, 125, 129, 130, 135, 140, 144, 145, 146, 147, 148, 149, 153, 154, 155, 160, 162, 163, 165, 166, 173, 175, 176. In all 72.
2. Taken from *Sept.* but with some Variation. N^o 1, 7, 9, 15, 17, 18, 34, 36, 45, 50, 53, 55, 59, 61, 64, 69, 70, 72, 88, 93, 103, 104, 112, 114, 116, 118, 121, 126, 128, 131, 133, 134, 136, 137, 141, 143, 150, 151, 152, 156, 159, 161, 169, 171, 172, 174, 177. In all 47.
3. Agreeing in Sense, but not in Words with *Sept.* N^o. 4, 5, 16, 25, 31, 32, 33, 37, 40, 43, 44, 48, 52, 60, 67, 76, 84, 89, 91, 100, 107, 117, 128, 132, 138, 139, 157, 158, 164, 179. In all 30.
4. Differing from *Sept.* but agreeing exactly, or nearly with *Heb.* N^o. 3, 4, 11, 21, 30, 47, 93, 96, 101, 117, 127, 170, 178. In all 13.
5. Differing both from *Sept.* and from *Heb.* and taken probably from some other Translation, or Paraphrase. N^o. 2, 5, 10, 13, 14, 37, 40, 52, 65, 84, 89, 91, 100, 105, 115, 123, 138, 142, 158. In all 19.

Some things in this Comparison may be disputable, and in some I may be mistaken: I have used the best of my Judgment, and I hope it is nearly the Truth.

A N N O T A T I O N S

A N N O T A T I O N S.

FROM the foregoing Comparison it will appear how nearly the Citations in the *New Testament* agree with the original *Hebrew*, though they sometimes quote the *Septuagint*, and perhaps other Translations, or Paraphrases. The same may be farther illustrated by some short Notes. It is not the Intention of these Notes to vindicate the Justness of the Application of these Prophecies to *Christ*: That has been sufficiently done by much abler Hands, such as Bp. Kidder, Bp. Chandler, Bp. Sherlock, Dr. S. Clarke, and several others; not to mention the excellent Discourses which have lately been published, on the Prophecies of the *Old Testament* in general. All that is intended in these Notes is to examine the fairness of the Citations. Those many Texts which agree exactly with our present *Hebrew* Copies need no Explanation. I begin with

N°. 1. *Matt.* i. 23. We have here καλέσται for καλέσεις both in *Sept.* and *Heb.* The *Syriack* and *Chald.* Paraphr. read *vocabitur*, * the *Arab.* *vocabunt*—The sense is the same in all.

N°. 2. *Matt.* ii. 6. agrees exactly neither with *Heb.* nor *Sept.* The only material Difference is that the *Evangelist* adds the Negative εἰδαμῶς which is in neither of them: But the *Syriack* Translation reads it with an Interrogation—*Num parva es?* And the *Arabick* reads it with a Negative—*Nequaquam es minima*—and agrees in Sense with *Heb.* See *Kennicot* Dissert. S. 44.

N°. 4. *Matt.* ii. 18. It agrees very nearly with *Heb.* but not with *Sept.* It might possibly be taken from some other Translation.

N°. 5. *Matt.* iii. 3. This agrees in Sense, but not exactly both with *Heb.* and *Sept.* We have the same Citation in *St. Luke*, and the first part of it in *St.*

* Being unacquainted with the *Arabick*, *Syriack*, and other *Oriental* Languages, I am obliged to quote from the *Latin* Translation in *Walton's Polyglott*.

Mark,

Mark, both which agree exactly with *St. Matthew*. Instead of *αὐτῷ Sept.* reads τοῦ Θεοῦ ἡμῶν To this *Heb.* agrees, and adds, *in the Defart.* τὸ σωτήριον τοῦ Θεοῦ is in *Sept.* and also in *Arab.* but is not in *Heb.* nor *Syr.* nor *Vulg.* See *Bp. Lowth's Comment.*

N^o. 9. *Matt.* iv. 10. This agrees both with *Sept.* and *Heb.* only it translates חירא by προσκυήσεις instead of φοβηθήσῃ.

N^o. 10. *Matt.* iv. 15, 16. This differs widely from *Sept.* as that does from *Heb.* Nor can I make tolerable Sense of this, or any of the old Versions: Nor indeed of the *Heb.* or our *English Translation* in the order the Words stand at present: But the Difficulty may be easily removed only by removing the six first Words of this Chapter, and joining them to the former Chapter, as they are in all the old Versions: And then the Words may be thus rendered: *As the former time made vile, or debased, the Land of Zebulon, and the Land of Nephtali, so the latter Time shall make it glorious. The Way of the Sea, &c.* A Prophecy most signally fulfilled by our *Saviour's* Appearance and Residence in these Parts. The *Evangelist* from the first part of the Sentence, takes only *the Land of Zabulon, and the Land of Nephtalim*: What follows is an exact, and almost literal Translation of the *Hebrew*: only for ההלכים is put καθήμενος. How properly this Prophecy is cited, and applied to our *Saviour*, see *Mr. Mede's Disc. on Mar.* i. 14, 15. *Mr. Lowth's Comment.* on *Is.* ix. *Bp. Lowth's Translat.*

N^o. 13. *Matt.* xi. 10. We have the same Citation Word for Word *Mar.* i. 2. and *Luk.* vii. 27. and yet it differs from *Heb.* and all the old Versions in these two Particulars: The Words πρὸ προσώπου σου are added, and what is in *Heb.* לפני--before me--is rendered ἔμπροσθέν σου--before thee: The Reason of this Difference I cannot easily account for but by supposing some Corruptions crept into the ancient Copies: The sense is much the same.

N^o. 14. *Matt.* xii. 18. This agrees not at all with *Sept.* who have obscured this Prophecy by adding the Words *Jacob and Israel*, not in the original *Heb.* It is probably taken from some old Translation, agreeing very nearly with *Heb.* The only Difficulty is in the Words ἕως ἂν ἐβάλῃ εἰς νίκην τὴν κρίσιν But if by משפט we understand *the Cause under Trial*, then *to send forth his Cause unto Truth* will be to carry the Cause, and vindicate its Truth; which agrees in Sense with ἐβάλῃ εἰς νίκην τὴν κρίσιν. See *Grotius Annot.*

N^o. 15.

Nº. 15. *Matt.* xiii. 14. This is taken almost Word for Word from *Sept.* In *Heb.* the Sense is obscured by false Pointing: * If instead of *הִשְׁמִין* in *Imp.* we read *הִשְׁמִין* in *Indic.* and so again instead of *הִכְבִּיר* and *הִשְׁעָה* we read *הִכְבִּיר* and *הִשְׁעָה* the Sense will be: *This People hath made their Heart fat, and hath made their ears heavy, and shut their Eyes, &c.* which agrees in Sense with the Evangelist, and with *Sept.* And to this also agree the *Syr.* and *Arab.* Versions, but not the *Vulgate.* We have the same Quotation Word for Word *Acts* xxviii. 26. *St. Mark* and *St. Luke* refer to the same Place, but quote it only in part. *St. John's* Quotation of this Prophecy will be considered hereafter.

Nº. 17. *Matt.* xv. 8, 9. This agrees with *Sept.* though with some slight variations: They seem to have read *וְתַהוּ* instead of *וְתַהִי* and *מִלְמָדִים* for *מִלְמֹדָה*: And *Arab.* agrees here with *Sept.* See *Kennicot* Dissert.

Nº. 18. *Matt.* xix. 5. agrees nearly with *Sept.* and they both agree with *Heb.* only adding one material Word omitted in the *Hebrew* Copies, *וְאֵלֶּה*. But this Word is in the *Samaritan* Copy; and also in the *Syr.* and *Arab.* Versions. See *Kennicot* Dissert.

Nº. 21. *Matt.* xxi. 5. This seems to be taken from two Prophecies, *Is.* lxii. 11. where we read—*Say ye to the Daughter of Zion, Behold thy Salvation cometh*—and from *Zech.* ix. 9. The latter part agrees more exactly with *Heb.* than with *Sept.* only both *St. Matthew* and *Sept.* seem to have read *עָנִי*, *meek*, instead of *עָנִי*, *afflicted*.

Nº. 24. *Matt.* xxii. 32. This agrees both with *Sept.* and *Heb.* only *St. Matthew* omits the words *τὸ παρὸς αὐτὸν*, and so do *St. Mark* and *St. Luke*: It is in *Heb.* *אֲבִיר*: This is omitted in one or two MSS. but all the ancient Versions agree with *Heb.* The *Samaritan* Copy reads *אֲבִירָתִיךְ* which seems most proper.

Nº. 25. *Matt.* xxii. 37. The *Vatican* Edition of *Sept.* here translates *לִבְבֶךָ* by *τῆς δυνάμεως σου*. But the *Alexandrian* Edition renders it *τῆς καρδίας σου*. *St. Matthew* takes in both: but puts *ψυχῆς* between: He also puts *ἐν ὅλῃ* for *ἐν ὅλῃς* agreeably to the *Hebrew*: And he leaves out the latter Clause *with all thy Strength*. *St. Mark* and *St. Luke* agree entirely with *St. Matthew*, only they add the latter Clause.

* Vid. *Lud. Cappell.* Arcan. Punct. P. 535.

Nº. 27. *Matt.* xxvi. 31. This agrees Word for Word (not with the *Vatican*, but) with the *Alexandrian* Edition of *Sept.* only the Evangelist reads *πατάξω* instead of *πάταξον*. The *Arab.* agrees with *St. Matthew*, and it is probable that the *Hebrew* ought to be read *ךא* instead of *ךה* for it follows in the first Person—*I will turn mine Hand*, &c. See *Houbigant*. *Kennicot* Differt. S. 44.

Nº. 28. *Matt.* xxvii. 9. This Citation is attended with no small Difficulty: The Prophecy is cited from *Jeremiah*: but in that Prophet no such Prophecy is to be found: In *Zech.* xi. 13. such a Prophecy is to be found: but neither do the Words there perfectly agree with *St. Matthew's* Citation: Some suppose that an Error is crept into *St. Matthew's* Copy: and *ἱερ.* to have been wrote by the Transcribers instead of *zeχ.* or that the word has been interpolated: And it is observable that the word is omitted in one MS. and in the *Syriack* and *Perfick* Versions: Others say that the 9th, 10th, and 11th Chapters of what is called *Zechariah's* Prophecy were really wrote by *Jeremiah*, and assign very probable Reasons for such Opinion both from the Matter and Style. See *Hammond* on *Heb.* viii. 9. *Mede's* Works, P. 786. 833. *Kidder* *Demonst. of Messiah.* P. ii. P. 196, &c. *Lowth* *Prælect. Poet. Lect.* xxi. As to the Prophecy itself, if in *St. Matthew* for *ἔδωκαν* we read *ἔδωκα* (and that it should be so read seems probable from what follows *καθὰ συνέταξέ μοι Κύριος*) the Citation will agree very nearly with the Original—*καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, καὶ ἔδωκα αὐτὰ εἰς τὸ ἀγρὸν τῆς κεράμεως*. The Translation is literal, excepting only that *הוצר* is rendered *ἀγρὸν τοῦ κεράμεως* and *בית יהוה* is omitted: And the same is also omitted in some ancient MSS. [see *Kennicot* Differt. S. 49.] The words *τὴν τιμὴν ἧς τιμημένοι ὄν ἐτιμησάντο ὅτι ἦν Ἰσραὴλ* and *καθὰ συνέταξέ μοι Κύριος* are added to supply the Sense, being taken in Sense, and very nearly in Words from the former part of the Verse: This latter Clause is in *Arab.*

Nº. 30. *Matt.* xxvii. 46. This is taken from the *Heb.* but the Words are *Syriack*, or *Chaldee*: *Sabachthani* is the Word now in *Chald.* Paraphr.

Nº. 34. *Luk.* iv. 18, 19. This agrees exactly both with *Sept.* and *Heb.* as far as *ἀφίσιν*—*Sept.* translates *וּלְאִסּוּרִים פְּקֻדָּהּ*—*καὶ τυφλοῖς ἀνάβλεψιν*. Thus far also *St. Luke* agrees with *Sept.* but adds *ἀποσῆλας τεθρασμένους ἐν ἀφίσει*. The *Arab.* Version agrees nearly with *St. Luke*: They seem to have read more in *Heb.* than we find there now.

Nº. 37. *Job.* vi. 45. This translates in the *Nominative* with a *Verb*, what *Sept.* expresses in the *Accusative*; It agrees exactly with *Heb.* only leaving out *their Children*.

Nº. 38. *Job. vii. 38.* There are no Words answering to these either in *Sept.* or *Heb.* It is indeed no Citation; but only a Reference, or Allusion: * The *Jewish* Writers inform us that on the last Day of the Feast of Tabernacles, it was usual to pour Water on the Altar, to denote their praying then for the Blessing of Rain, the latter Rain, which was then wanted against their approaching Seed-time: This Water they drew out of *Siloah*, and brought it with great Pomp and Ceremony to the Temple, playing with their Instruments, and singing, and repeating the Words of the Prophet: † *With Joy shall ye draw Water out of the Wells of Salvation:* Our Lord, according to his usual Custom, takes Occasion from hence to instruct the People; and applies this Ceremony, and this Scripture, to himself: He signifies to them that the Water here spoken of was to be had from him alone—*If any Man thirst, let him come unto me, and drink: He that believeth in me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water*—The Word *κοιλία*, here translated *Belly*, signifies any hollow Receptacle, and may properly be used for such Cisterns, or Reservoirs, as were usually built to receive the Waters issuing from their Fountains: The Meaning then is, that every true Believer shall, according to this *Scripture*, repeated by the People on this Occasion, abound with *living Water*, have within him such a Cistern, which will supply *living Water*, both for his own, and others Use: What is signified by *Water* we are informed in the next Verse, viz. *the Gifts of the Spirit*: The like Metaphor our Lord makes Use of *Job. iv. 10.* And in the Prophetick Writings ‡ it is often peculiarly used to signify the Gifts and Graces of the Spirit to be conferred under the Gospel Dispensation.

Nº. 40. *Job. xii. 15.* This differs both from *Sept.* and *Heb.* and from the Citation in *St. Matt.* The Evangelist either followed some other Translation or chose to express in short the Sense, but not the words of the Prophet.

Nº. 42. *Job. xii. 40.* Here again the *Evangelist* has given us the Sense of the *Prophet* in short: If we suppose that *λαὸς ἕτος* (as it is in *Heb. העם הזה*) is to be understood as the Nominative Case before *τετύφλωκεν*, (it being not unusual for Words, that signify a Multitude, to be joined with plural Pronouns, or Adjectives) and read *αὐτῶν* with an Aspirate, the Citation will be a good Translation of the Original, only somewhat abridged. See Not. on Nº. 15.

* See *Hammond, Whitby, Gratius Annot. Lightfoot* Hor. Heb.

† *Ij. xii. 3.*

‡ *ibid. xliv. 3. lv. 1.—Ezek. xxxvi. 25, &c.—Zech. xiv. 8.*

Nº. 44. *Job. xv. 25.* This agrees both with *Sept.* and *Heb.* only what *Sept.* renders ἐπαλέμησαν is here rendered ἐμίσησαν, or possibly this may refer to *Psal. xxxv. 19.* where the *Psalmist* speaks of those who were his Enemies wrongfully.

Nº. 46. *Job. xix. 36.* This gives the Sense both of *Sept.* and *Heb.* only it expresses in the Passive Voice what is there spoken in the Active. Or it may be taken from *Psal. xxxiv. 21,* where it is expressed in the Passive. See *Kennicot Differt. S. 65.*

Nº. 47. *Job. xix. 37.* The Evangelist here plainly reads אֵלַי instead of אֵלַי in the *Hebrew*: But so also read 40 *Heb. MSS.* And that this is the true Reading appears by what follows—and they shall mourn for him. The *Syriack* renders it--they shall look on me through him, whom they have pierced. The *Sept.* I cannot make sense of.

Nº. 48. *Acts i. 20.* This agrees in Sense, although not in words with *Sept.* which is a literal Translation of *Heb.* The only Difference is that the *Apostle* applies to a particular Person, what was spoken by *David* of his Enemies in the Plural.

Nº. 50. *Acts ii. 17.* This is taken from *Sept.* only with some slight Variations, which no way affect the Sense; and some of these Variations are wanting in some *MSS.* The *Sept.* is an exact Translation of *Heb.*

Nº. 51. *Acts ii. 25.* This is taken from *Sept.* but differs in several respects from *Heb.* For שִׁירֵי is put προωρώμεν. The *Vulgate* here agrees with *Sept.*—*Syriack* and *Chald.* with *Heb.*—*Arab.* differs from them all: This Difference is not easily accounted for. Again, for כְּבוֹדִי is put ἡ γλῶσσά μου. *Vulg.* and *Arab.* as well as *Sept.* agree with the *Apostle*: *Chald.* and *Syr.* with *Heb.* For שָׁבַע is put πληρώσεις με. Here again *Vulg.* and *Arab.* and *Sept.* agree: *Syr.* reads *fatia*bor: The true Reading might perhaps be אֲשַׁבֵּעַ which *Sept.* might translate according to the Sense πληρώσεις με. These are but trifling Differences; the most important is that הַסִּידִיךָ in the Plural Number is translated by *Sept.* and cited by the *Apostle*, and applied to our Saviour in the Singular—τὸν ὅσον σε. And this Reading is confirmed by the *Keri*, or marginal Reading, by all the ancient Versions, and by 180 of the best *Hebrew MSS.* and the Sense requires the reading: Here are manifest signs of Corruption, and I fear a wilful one. See *Kennicot Differt. I. P. 496.*—*Differt. Gen. S. 17.*

Nº. 52.

Nº. 52. *Acts* iii. 22, 23. This expresses the Sense both of *Heb.* and *Sept.* but not the Words: It may possibly be taken from some other Translation, or Paraphrase.

Nº. 55. *Acts* vii. 3. This agrees exactly both with *Sept.* and *Heb.* only leaving out the Words *ἐκ τῆ οἰκῆ τῆ πατρὸς σου*.

Nº. 56. *Acts* vii. 6, 7. It seems to have been St. *Stephen's* Design to give a short Account of *God's* dealing with the Children of *Israel*: In this he does not confine himself to the Words of *Moses*, but abridges his History, and sometimes adds a Clause by way of Explication. The present Citation agrees very nearly with *Heb.* It only adds—*εἶπεν ὁ Θεὸς*—and again—*καὶ λατρεύσαί μοι ἐν τῷ τόπῳ τούτῳ*—which seems to refer to v. 16, where it is said—*they shall come hither again*.

Nº. 57. *Acts* vii. 14. We have here again only the Substance not the Words of the History: What is most observable here is, that the Number of Souls, which came into *Egypt*, is here said to be 75, agreeably to *Sept.* and not according to *Heb.* which makes them only 70: *Sept.* here at v. 20. adds the five Sons of *Manasseh*, and *Ephraim* born in *Egypt*: This was probably at first added in the Margin from the Books of *Numbers* and *Chronicles*: and afterwards crept into the Text: And then, the Sums total not agreeing, some Scribe afterwards altered the Number, v. 27, and made the whole Number of *Joseph's* Children born in *Egypt* 9, and the whole Number of those who came into *Egypt* 75: The like Alteration is made *Exod.* i. 5. where 75 is put for 70: But in all these places the *Samaritan*, *Syr. Arab. Vulg.* and *Chald.* Paraphr. read 70, which therefore we may conclude to be the true Reading: St. *Stephen*, or St. *Luke* in relating his Speech, took the Account, as he found it in *Sept.* which was then the Translation most commonly in Use; or else some Scribe very early altered the Copy, as others had done before in *Sept.* If such Alteration was made it must be very early, as all the ancient MSS. and *Versions* agree in the present Reading. See *Kennicot Dissert.* ii. p. 406.

Nº. 58. *Acts* vii. 16. Here seems to be a greater Error: But it is generally allowed that the Error lies in our Copies of *N. T.* Various Solutions of this Difficulty have been offered by Commentators: But if we may suppose the Word *Ἀβραάμ* to be an Interpolation first added in the Margin, the Sense will run clear—*So Jacob went down into Egypt, and died, he and our Fathers.*

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And

And they (our Fathers) were carried over into Sychem, and laid in the Sepulchre, which he (Jacob) bought for a Sum of Money of the Sons of Emmor the Father of Sychem. See Josh. xxiv. 32. and Whitby's Annot.

Nº. 59. *Acts vii. 42, 43.* This seems to be taken from *Sept.* though with some Variation: The only considerable Difference is that we here read βαβυλωνος instead of δαμασκου in *Sept.* The *Heb.* and all the ancient Versions read *Damascus*: And so does a MS. or two here: And this seems to be the true Reading. The *Sept.* agrees in Sense, though not literally, with *Heb.*--פאפאן or פמפאן was the Name of the same Idol in *Egypt*, which was called כוכב in *Syria*, and represented the Planet *Saturn*. See *Hammond, Lud. de Dieu, Annot. Lowth on Amos, v. 25. Spencer de Leg. Heb. L. iii. C. 3.*

Nº. 61. *Acts viii. 32.* This is taken from *Sept.* with some small Variations: They differ in some Respects from *Heb.* They seem to have read בעצור משפט and again for חיים to have read חיי. I could wish this Citation from *Isaiab* had been carried a little farther: We have in the next Sentence in *Sept.* ἡχθῆ eis θάνατον—in *Heb.* it is נגע למו which makes Nonsense of the Text, and is a gross Corruption: *Sept.* plainly reads למות and so did the *Arabick* Version. See Bp. *Lowth's* Notes.

Nº. 62. *Acts xiii. 22.* This is not taken from any one Passage in *Scripture*, but from several. See *Psal. lxxxix. 20. 1 Sam. xiii. 14.*

Nº. 64. *Acts xiii. 34.* The *Apostle* translates the Original with *Sept.* τὰ ὅσα δαδιδ τὰ πια, adding the Word δώσω to supply the Sense: As חסיד signifies holy, as well as merciful, *Sept.* translates חסדי, ὅσια, which Translation the *Apostle* follows: The Sense is much the same either way.

Nº. 65. *Acts xiii. 41.* This agrees neither with *Sept.* nor *Heb.* nor do they agree with each other: What is in *Heb.* בגוים both the *Apostle* and *Sept.* translate καταφρονηται They probably read with a slight Alteration τ instead of γ, בגוים. Both the *Syr.* as well as *Arab.* and *Sept.* agree with the *Apostle*: and this Sense is most agreeable to the Context. Again, the *Apostle* leaves out the Word והביט, but it is καὶ ἐπιβλέψατε in *Sept.* and to this all the ancient Versions agree, and so it is also in several MSS. of *N. T.* Lastly, whereas *Sept.* renders *Heb.*—θαυμάσμι θαυμάσια, καὶ ἀφανίσθη—the *Apostle* gives it—θαυμάσμι, καὶ ἀφανίσθη—There is no Word answering to ἀφανίσθη in *Heb.* The *Arab.* agrees with the *Apostle*. The rest of the Citation agrees nearly, though not literally, both with *Sept.* and *Heb.*

Nº. 66.

N°. 66. *Acts* xiii. 47. This is taken Word for Word from the *Alexandrian* Edition of *Sept.* The *Vatican* differs much. It agrees exactly with *Heb.* only leaving out the Suffix or Pronoun *my*.

N°. 67. *Acts* xv. 16, 17. This agrees nearly with *Sept.* only with some verbal Variations: *Sept.* agrees with *Heb.* only with one remarkable Variation: They translate אָדָם שְׂאֵרִית אֲדָוָה — ὅπως ἐκζητήσωσιν οἱ κατὰλοιποὶ τῶν ἀνθρώπων — They plainly read יִרְשׁוּ and אָדָם. To this agrees our Citation, only it adds τὸν Κύριον. The *Arabick* agrees exactly with this. It is indeed very remarkable that this *Arabick* Version should in so many things agree with the Citations in *N. T.* and that, when they differ from *Heb.* The Text here in *Heb.* is manifestly corrupt, and probably wilfully altered, in order to darken a plain Prophecy of the Calling of the Gentiles: But they have made Nonsense of it: What is the Meaning of the Remnant of Edom? and when, after the Time of this Prophet, did the *Israelites* possess any Part of it? see *Kennicot Dissert.* S. 67, 77.

N°. 70. *Rom.* ii. 24. This seems to be taken from *Sept.* only putting τῷ θεῷ for μου. *Sept.* adds to *Heb.* ἐν τοῖς ἔθνεσιν.

N°. 71. *Rom.* iii. 4. This is taken from *Sept.* which agrees with *Heb.* They translate חֲזָקָה by ὑπερνικῶ — to overcome, and to be cleared, or acquitted in Judgment, being the same thing.

N°. 72. *Rom.* iii. 10. The first part of this Citation agrees in Sense, but not in Words with *Sept.* it is rather an Abridgment leaving some part out. The latter part πάντες, &c. agrees Word for Word with *Sept.* And this agrees throughout exactly with *Heb.* only in the first Sentence it adds ἐκ ἑως ἑως ὅσος.

N°. 75. *Rom.* iii. 14. This agrees with *Sept.* and that with *Heb.* only they translate מְרִמָּה, μαρμαίω, and with this agree *Vulg.* and *Arab.* They might possibly read מַרְרוּת. These Verses *Rom.* iii. 10.—18. are supposed to be cited from different Parts of *Scripture*, and so they are put down here: But they all follow together in some good MSS. of *Psal.* 14. They appear to have been so in the old *Italick* Version, and in some *Latin* and *Greek* Copies in *Origen's* Time: and are quoted as following together in the same *Psal.* by *Justin Martyr* Dial. Tryph. p. 244. See *Kennicot Dissert.* S. 84. 9.

N°. 84. *Rom.* ix. 9. The *Apostle* seems here to have made use of some other Translation

Translation different from any we now have : It agrees in Sense both with *Sept.* and *Heb.* The most remarkable Difference from *Heb.* is that כעת חיה is rendered κατὰ τὸν καιρὸν τούτων They seem to have read it חיה as the same thing is expressed *Gen.* xvii. 21. The *Samaritan* reads as *Heb.* The *Vulg. Syr.* and *Arab.* agree with *Sept.* However the Sense of the Prophecy both ways is much the same, that *Sarah* should have a Son at the Time of Life, or at the Return of Time next Year.

Nº. 89. *Rom.* ix. 25. This differs both from *Sept.* and *Heb.* The last Clause is here put first : And the *Apostle* seems to have read the Original without the Word ארתה—The Sense is just the same.

Nº. 90. *Rom.* ix. 26. This agrees Word for Word with *Sept. Alexandr.* And this agrees with *Heb.* only for לאמר להם they put κληθήσονται, and so do both *Syr.* and *Arab.*

Nº. 91. *Rom.* ix. 27, 28. This agrees nearly with *Sept.* and still more nearly with *Arab.* They differ in several Particulars from *Heb.* but the general Sense is the same : The *Prophet* foretells a great Destruction of the Children of *Israel*, but not a total one : a Remnant should return and be saved : The *Apostle* very aptly applies this to the Times of the Gospel, when some few of the *Jews* believed, and were saved, and a signal Destruction came upon the rest : It is observable the Expressions here in *Isaiab* are the same, as we find *Dan.* ix. where the Destruction of *Jerusalem* is foretold. See this Prophecy and the Application of it well explained by the learned *Dean of Christ-Church* (now *Bp. of Bristol*). *Disc.* II. p. 56.

Nº. 93. *Rom.* ix. 33. This is taken from two Places in the Prophet *Isaiab* : The *Apostle*, in order to prove that the *Jews* in general should be cast off, and only those among them who believed should be saved, refers to two Passages in the Prophet *Isaiab*, of which he quotes such Parts, as were sufficient to prove his Point. The first Citation agrees with *Heb.*—*Sept.* differs widely. The other Citation agrees nearly with *Sept.* it differs from the *Heb.* only in reading with *Sept.* κατακληθήσεται—And so also reads *Arab.* They seem to have read in the Original יריש instead of יריש.

Nº. 95. *Rom.* x. 6. The *Apostle* here with some little Alteration accommodates what *Moses* says in the Book of *Deuteronomy* to his present Purpose : *Moses* there, speaking of the Covenant made with the Children of *Israel*, expresses the

the Easiness of that Covenant by proverbial Phrases taken from the Transactions of God with the Children of *Israel*: *Who (says he) shall go up for us into Heaven, &c.* alluding to the Delivery of the Law from *Heaven*—*Who shall go over the Sea for us, &c.* alluding to the Passage of the *Israelites* over the *Red Sea*: *St. Paul* makes use of the like Phrases, only altering the latter so as to allude to the Descent of *Christ* into the Grave: This is a most beautiful Allusion; and the latter Part, wherein the main Stress of the Argument lies, agrees both with *Sept.* and *Heb.* only omitting a Word or two.

Nº. 96. *Rom. x. 15.* This agrees with *Heb.* only leaving out—*upon the Mountains.* *Sept.* seems to be much corrupted here. *Syr. Arab. and Chald. Paraphr.* agree with *Heb.*

Nº. 97. *Rom. x. 18.* This is taken Word for Word from *Sept.* It agrees with *Heb.* only instead of קום they seem to have read קלם, they render it φθόγος. And to this agree *Syr. Arab. Vulg. and Chald. Paraphr.* And this Reading agrees best with the Context: Nor is it easy to say what the Meaning of קום is.

Nº. 99. *Rom. x. 20, 21.* This is taken Word for Word from *Sept.* only transposing the Words: *Sept.* is a literal Translation of *Heb.* only translates נדרשתי by ἐμφανὴς ἐγενόμην, and renders סורר by two Words—ἀπειθῶντα καὶ ἀντιλέγοντα.

Nº. 100. *Rom. xi. 3.* This agrees in Sense both with *Sept.* and *Heb.* but seems to be taken from a different Translation: The Words of the Original are transposed, and somewhat abridged.

Nº. 101. *Rom. xi. 4.* This differs from *Sept.* It is plainly another Translation, and seems to be a better one of *Heb.*—*Heb.* will bear either Sense: *Arab. and Vulg.* agree with the *Apostle*—Q. whether τῇ is not a Fault of the Transcriber for τῶ.

Nº. 102. *Rom. xi. 8.* The first Part agrees with *Heb.* only altering the Person *them* for *you.* The latter Part seems to refer to some other *Scripture,* whether *Is. vi. 9.* or *Ezek. xii. 2.* where the same thing is said.

Nº. 103. *Rom. xi. 9, 10.* This seems to be taken from *Sept.* though it differs in several smaller Particulars: It omits ἐνώπιον αὐτῶν—It adds εἰς θῆραν—Instead
K of

of εἰς ἀνταπόδοσιν it gives us εἰς ἀνταπόδομα αὐτοῖς, and it puts it after εἰς σκανδαλον. *Sept.* is a faithful Translation of *Heb.* It puts in the usual manner of this Translation the *Optative* for what is in *Heb.* the *Future*: It translates לְשִׁלּוּמִים —εἰς ἀνταπόδοσιν. The Word will bear this Sense: but the Sense seems better which is given by the *Chaldee Paraphrase*—*Peace-Offerings*. See *Hammond* and *Houbigant*.

Nº. 104. *Rom.* xi. 26, 27. This is taken from *Sept.* only the *Apostle* reads ἐκ instead of ἔνεκεν. Perhaps the Copy of *Sept.* which the *Apostle* used had it so, or possibly the Text of the *Apostle* may have been altered by Transcribers: The Word ἔνεκεν comes nearer to the *Heb.* and answers better the *Apostle's* Purpose. And again at the End the *Apostle* adds ὅταν ἀφείλωμαι τὰς ἁμαρτίας αὐτῶν. This may possibly be taken from *Is.* xxvii. 9. where we read in *Sept.* καὶ ταῦτό ἐστιν ἡ εὐλογία αὐτῶν, ὅταν ἀφείλωμαι τὴν ἁμαρτίαν αὐτοῦ. But how to reconcile *Sept.* with *Heb.* here is not so easy: *Heb.* reads לְצִיּוֹן—*Sept.* reads ἔνεκεν Σιών—*Apostle.* ἐκ Σιών—*Heb.* reads בְּיַעֲקֹב פֶּשַׁע בִּיעֶקֶב—*Sept.* reads καὶ ἀποσρέψει ἀσεβείας δὸς ἰαχὼς—they seem for לְצִיּוֹן to have read לְיִשְׂרָאֵל—And herein *Syr.* and *Arab.* agree.

Nº. 105. *Rom.* xii. 19. This agrees nearly with *Heb.* but not with *Sept.* *Sept.* for לִי read לְיָם and so reads *Sam.* The other Translations read with the *Hebrew* Copies: The *Apostle* translates וְשָׁלַח, ἀντιποδώσω, with *Sept.* and with this agree *Vulg.* *Syr.* and *Chald. Paraphr.* I suppose they read it וְשָׁלַח—*Arab.* agrees with the present *Hebrew* Copies.

Nº. 107. *Rom.* xiv. 11. This agrees not exactly either with *Sept.* or *Heb.* Instead of κατ' ἑμαυτῷ ἡμῶν, the *Apostle* gives us an equivalent Expression often used in Scripture, ζῶ ἐγώ. The rest of the Citation agrees exactly with the *Alexandrine* Copy of *Sept.* which translates חֲשַׁבַּע by ἐξομολογῆται. The *Vatican* translates it more literally, ὁμῆται. But both of them agree in joining בִּירוּחָא in the following Verse with לְשׁוֹן in this, leaving out וְיָ and לִי—and to this *Arab.* agrees. See *Houbigant*.

Nº. 109. *Rom.* xv. 9. This is taken from *Sept.* which is a literal Translation of *Heb.* only leaving out the Word κύριε, and this too is added in the *Vulg.* and *Arab.* Translations, and some of the best MSS.

Nº. 110. *Rom.* xv. 10. This is taken from *Sept.* only for ἄρανοι puts ἔθνη. They probably read the *Hebrew* עַם עַם, and this seems to be the true Reading: It agrees with the Context: For why should the *Gentiles* praise the *Children of Israel*, because God avenged them of their *Enemies*: Nor do I find that רָגַן ever signifies

signifies actively to *praise*, but neutrally to *rejoice*: And accordingly our *English* Version renders the *Hebrew*—*Rejoice, O ye Nations, with his People*. See this Reading confirmed by Dr. Kennicot, Differt. Gen. S. 84. 5.

Nº. 112. Rom. xv. 12. This is also taken from *Sept.* only leaving out ἐν τῇ ἡμέρᾳ ἐκείνῃ. *Sept.* differs here in some Points from *Heb.*—אֲשֶׁר עֹמֵד לְנֶגְדְּ עַמִּים is rendered καὶ ὁ ἀνιστάμενος ἄρχεν ἐθνῶν. The Word עֹמֵד may indeed be translated—*he who shall arise*, as well as—*he who shall stand*: but for the rest *Sept.* seems rather to have given the Sense than the exact Translation: As Kings and Rulers always had the Command in War; to *set up an Ensign*, and to *bear Rule*, were equivalent Expressions: And therefore *Sept.* has rendered—to be a Standard to the Gentiles, by ruling over them. There is another small Difference—דָּרְשׁוּ, *shall seek*, is rendered ἐλπιδύσων, *shall trust in*—The Sense is much the same.

Nº. 114. 1 Cor. i. 19. This agrees with *Sept.* only it translates חֲסִתְתָּר by ἀθετήσω—which is the Signification of the Word in *Chaldee*: *Sept.* agrees with *Heb.* only it puts the first Person instead of the third: and so does *Arab.*

Nº. 115. 1 Cor. ii. 9. This is a most difficult Passage: It agrees not either with *Heb.* or *Sept.* or any other Translation now extant: Nor is it possible either to make Sense of *Heb.* or to reconcile the old Versions, either with *Heb.* or with one another: All I can say is that in the *Apostle's* Citation the Sense is easy, and consistent, and agreeable to the Context in the *Prophet*: No Sense can be made of the *Heb.* but by a very forced Construction: Some have imagined the Citation to have been taken from some *Apocryphal* Book: But it is so near to the *Heb.* here, both in Sense and Words, that we cannot suppose it to be taken from any where else: Nor in this Case would the *Apostle*, I presume, have introduced it with—as it is written: It is more reasonable to suppose that the *Hebrew* Text has been here greatly corrupted, and that the *Apostle* took his Citation from some more correct Copy. See Bp. Lowth Not. on *Isaiab.* Kennicot Differt. S. 84. 7.

Nº. 116. 1 Cor. ii. 16. There is a like Citation Rom. xi. 34. I was in doubt whether it was a Citation or no, there being no particular Reference: But they are both plainly taken from *Sept.* Is. xl. 13. only one leaves out the latter Clause ὅς συμβεβᾶ αὐτὸν, the other leaves out the middle Clause τίς αὐτοῦ σύμβουλος ἐγένετο—*Sept.* agrees with *Heb.* only it translates וְיָכֵן by ἐγνώ, and so does *Arab.*

Nº. 118. 1 Cor. iii. 20. This agrees both with *Sept.* and *Heb.* only it puts σοφῶν for ἀνθρώπων, which alters not the Sense.

Nº. 121. 1 Cor. x. 20. This does not appear to be any Citation at all, though it agrees nearly both with *Sept.* and *Heb.* of *Deut.* xxxii. 17.

Nº. 123. 1 Cor. xiv. 21. This is not taken from *Sept.* but either from *Heb.* or from some other Translation: We may suppose that לֵעַ may by an easy Mistake have been wrote for לֵעַן—But I see no Occasion for altering the Text: It appears from *Is.* xxxiii. 19. that לֵעַ signifies a foreign Tongue, such as the hearers did not understand. See Mr. Lowth's Comment. This being allowed, the Citation agrees with *Heb.* only what is said of God in the third Person in *Heb.* is here expressed in the first Person, with the Addition of λέγει Κύριος.

Nº. 126. 1 Cor. xv. 45. This is taken from *Sept.* and is a literal Translation of *Heb.* only adding πρῶτος and Ἀδάμ by way of Explication.

Nº. 127. 1 Cor. xv. 54. This is not taken from *Sept.* but is a literal Translation of *Heb.*—נֶצַח may signify either *Victory* or *for ever*: *Vulg.* translates it—in *sempiternum*: *Syr.* takes in both Senses—*Death is swallowed up in Victory for ever*: The Sense is much the same either way.

Nº. 128. 1 Cor. xv. 55. It is very remarkable that this Citation differs widely from *Heb.* and yet agrees nearly with the old Versions: *Syr.* agrees exactly with the *Apostle*, only putting the *Victory* first, and the *Sting* afterwards—*Ubi jam est Victoria tua, O Mors, aut ubi est Stimulus tuus, Inferne*: *Arab.* renders it much the same, only it gives us *pæna* instead of *viçtoria*, and *spina* for *stimulus*: *Sept.* like the *Syriack* agrees with the *Apostle*, only transposing the Terms, if we may be allowed for δίκη to read νίκη. Or perhaps δίκη may signify *pæna*: These Authorities fully justify our Citation, and shew that *Heb.* is corrupted: It appears that all these Translators for מָוֶת read מָוֶה, and probably some other Word for דְּבַר—*O Death, where is thy Sting?* (saith the *Apostle*). The Word קֶטֶב is used but three or four times in Scripture: It signifies *Destruction*, or *destroying Power*, and may not unfitly be rendered νίκη—*O Grave, where is thy Victory, or Power of Destruction.*

Nº. 131. 2 Cor. vi. 16. The *Apostle* in this, and the following Verses, applies what was spoken of the *Israelites* in different places to the *Christian Church* with

with some little Variation. This Citation is taken from *Lev. xxvi. 11, 12*, only altering the Persons: *נָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם* is very properly translated *ἐνοικήσω ἐν αὐτοῖς*—The Clause following is left out, and the rest is translated according to *Sept.* only with Change of the Person, and *Sept.* is an exact Translation of *Heb.*

Nº. 132. *2 Cor. vi. 17.* This is taken from *Is. lii. 11, 12.* The first Part is taken from *Sept.* only transposing the Clauses: The latter Clause agrees in Sense, though not in Words, both with *Sept.* and *Heb.*

Nº. 133. *2 Cor. vi. 18.* We cannot say certainly from whence this is taken: We have the Substance of it in several parts of *Scripture*, where *God* promises to be a Father to *Israel*, and calls *Israel* his Son: But it seems most probably to refer to *2 Sam. vii. 14.* where the very Words are spoken of *Solomon*—*I will be his Father, and he shall be my Son:* And this Promise to *David* is introduced v. 8. *Thus saith the Lord of Hosts—Sept. Κύριος παντοκράτωρ*—The Apostle applies this to *Christians* in general.

Nº. 136. *2 Cor. xiii. 1.* This is only an Allusion: It is taken from the *Alexandrine* Copy of *Sept.* only a little abridged, which is an exact Translation of *Heb.*

Nº. 137. *Gal. iii. 8.* This agrees in Sense with two Passages in the Book of *Genesis*, though not exactly in Words with either of them: In *Gen. xii. 3. Sept.* reads—*καὶ ἐνδολογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς*—And in *Gen. xviii. 18.*—*καὶ ἐνδολογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς*. In both Places it is an exact Translation of *Heb.*—*Gen. xxii. 18.* is also very nearly the same. See *Acts iii. 25.*

Nº. 138. *Gal. iii. 10.* This agrees in Sense, though not exactly in Words, with *Sept.* as this does with *Heb.* It may be possibly taken from some other Translation.

Nº. 139. *Gal. iii. 13.* This differs both from *Sept.* and *Heb.* in leaving out the Words *ὑπὸ τοῦ*, which is probably a Corruption of the Text. See *Kennicot Dissert. S. 84. 4.*

Nº. 141. *Gal. iv. 30.* This agrees both with *Sept.* and *Heb.* only leaving out the Word *ταύτης*, and putting *τῆς ἐλευθέρου*, instead of *μὲν Ἰσαάκ*, which Alterations, as they were necessary to accommodate it to the *Apostle's* purpose, so they no way affect, or alter the Sense.

N^o. 142. *Eph.* iv. 8. This is not taken from *Sept.* but probably from some other Translation: The chief Difference is that for *תקח* or *λαβεις*, we here read *ιδους*—But *Syr.* *Arab.* and *Chald.* Paraphr. agree with the *Apostle*: whether for *תקח* they read some other Word, possibly *תקח*, or whether they interpreted *תקח* to signify, *to take for*, or *take to give*, which Sense it sometimes bears, as *Gen.* xxvii. 13.—xlvi. 9.—1 *Kings* iii. 24.—2 *Kings* ii. 29.

N^o. 143. *Eph.* vi. 2, 3. This may be taken either from *Exod.* xx. 12. or from *Deut.* v. 16. It agrees very nearly with *Sept.* This in the *Vatican*, not *Alexand.* Edition, adds *να ὁ Θεὸς γίνηται*, which is not in *Exod.* *Heb.* but in *Deut.* And both these Editions of *Sept.* have this Clause, though differently placed.

N^o. 145. *Heb.* i. 6. This agrees nearly with *Sept.* only the *Optative* Mood instead of the *Imperative*; and *ἀγγελοι Θεῷ* is put instead of *ἀγγελοι αὐτοῦ*. In *Heb.* it is *אלהים*—In *Deut.* xxxii. 43. we have in *Sept.* the very Words of the *Apostle*: *St. Paul* may possibly have taken them from thence: But there are no such Words either in *Heb.* or in any of the other Translations: *Sept.* have in this Verse made large Additions to the *Hebrew* Text.

N^o. 148. *Heb.* i. 10, &c. This is taken from *Sept.* which agrees exactly with *Heb.* only for *תחליפם* is put *ἐλάξας*. In some MSS. of this Epistle we read here *ἀλλάξας*, and so reads the *Vulg.* Translation: It is therefore probable that the original Reading both in the *Psalms* and this Epistle was *ἀλλάξας*. It is so in the *Alexand.* Edition of *Sept.* and in the Clause immediately following all Copies read *ἀλλαγίσανται*.

N^o. 152. *Heb.* iii. 7. This agrees exactly with *Sept.* as that does with *Heb.* only adding the Word *διὰ* between *τις ἀράματα ἔην* and *προσώχθισα*. This Word is omitted in a MS. or two: And this seems to be the right Reading, as it agrees both with *Sept.* and *Heb.* and as we read afterwards, v. 17. *τίσι δὲ προσώχθισα τις ἀράματα ἔην*; But it should be observed that *Arab.* reads the *Psalms* as the *Apostle* does with the Addition of *διὰ*.

N^o. 153. *Heb.* iv. 4. The whole of this Citation is both in *Sept.* and *Heb.* but it is an Abridgment.

N^o. 154. *Heb.* v. 6. This is taken from *Sept.*—*Heb.* instead of *דברת* reads *דברתי*, which is a manifest Corruption, and makes Nonsense of the Text: The Jod is wanting in one or two MSS. and I should willingly attribute the Insertion

tion of it to the Negligence of Transcribers, were it not for a more flagrant Instance of Corruption in the preceding Verse: Our *Hebrew* Copies read מרחם משחר לך טל ילדתך which cannot be made Sense of but by a very forced Construction: Our Translation renders it—*From the Womb of the Morning thou hast the Dew of thy Youth*—The *Chald.* Paraphr. is Confusion worse confounded: But *Sept.* renders it Ἐκ γαστρὸς πρὸς ἑωσφόρου ἐγέννησά σε—They leave out the Words לך טל and read the last Word ילדתך—And with this all the ancient Versions agree, *Vulg. Syr. Arab. and Ethiop.* And as to the latter Word, 64 MSS. read ילדתך—And the ancient *Christian* Fathers also quote this *Psalms* as it stands in *Sept.* St. *Jerome* in particular, who was well skilled in the *Hebrew* Language, in his Comment on this *Psalms*, where he quotes the *Hebrew* Text, not only reads it as the ancient Versions do, but he proves the *Divinity* and *Eternity* of the *Son of God* from the Text so interpreted. See Dr. *Kennicot* Dissert. p. 218. Dissert. *Gen.* 8. 102. — I am sensible that many excellent Writers have attempted to explain this Passage, as it stands in *Heb.* But these Constructions are so many, and so different from one another, and the best of them so harsh, that I think it much more easy to suppose the Text corrupted, especially as a various Reading is supported by so good Authority. See *Anon.* Dissert. in *Merrick's* *Psalms*.

Nº. 157. *Heb.* viii. 8. This long Citation agrees nearly with *Sept.* They both agree with *Heb.* only in two Particulars: The most considerable Variation is that for בעלתי both *Sept.* and the *Apostle* read ἡμέλῃ σου, and so also read *Syr.* and *Arab.* This reading also makes Sense of the Text, which it is difficult to do, if we understand בעלתי in the common Sense of the Word—*I ruled over*, or *was an Husband to them*: These Translators probably read some other Word in the Original, perhaps געלתי or בחלתי—See *Grotius*, *Hammond*, Annot. The learned Dr. *Pococke*, who is a strenuous Advocate for the Uncorruptness of the *Hebrew* Text, attempts to shew that the Word בעל may bear the Sense of *neglecting*, or *loathing*: But I cannot but think that it is less Injury to the sacred Writings to offer a various Reading than to give a forced Construction, or put an unusual Sense upon common Words. Another Variation here is that what the *Heb.* expresses in the *Perfect* Tense--נחת--*Sept.* expresses in the *Future*--δίδας δάσω But doubtless the Word should be read with what the Grammarians call *Vau conversiva*, ונחת--and be understood in a *Future* Sense: For so the Context requires, which both before and after speaks of a new and future Cove-

Covenant: So all the ancient Versions and *Chald.* Paraphr. render it, and so twenty *Heb.* MSS. read it. See *Kennicot. Differt.* S. 66.

Nº. 158. *Heb.* ix. 20. This agrees in Sense, but not in Words with *Sept.* It seems to have been taken from some other Version. *Sept.* is a literal Translation of *Heb.*

Nº. 159. *Heb.* x. 5. This is taken from *Sept.* with some little Variation: We read here *ἐδόξασας*, but in *Sept. Alex.* it is *ἐζήτησας*, in *Vat.* *ἤτησας*, in *Heb.* *חפצת*—Again, we read here *ὁ Θεός*, but in *Sept.* it is *ὁ Θεός μὲν*, and put after *Θεομακάρεσ*. These are trifling Variations: but the chief Difficulty is how to reconcile either *Sept.* or the *Apostle* with *Heb.* Our present *Heb.* Copies have it *אָנוּם כְּרִית לִי*—*Sept.* has it *σῶμα δὲ κατητίσω μοι*. And so reads the *Apostle*, and so also *Ethiop.*—*Arab.* reads both—*præparasti mihi corpus, aperuisti aures meas*: An ancient *Syriack* MS. also agrees with *Sept.* and so did also the old *Italick* Version. See *Kennicot. Differt.* S. 18. 5. & S. 77. From hence I think we may reasonably infer that the *Heb.* Text is corrupted; and this especially as it is not easy to make Sense of the present Reading: The most common Interpretation is that the *Psalmist* here alludes to the Custom of boring the Ears of a Servant, *Exod.* xxi. 5, 6. But, as such Allusion is very obscure, and not warranted, either by the Context, or by any good Authority, so the *Psalmist* speaks of *Ears* in the Plural, whereas the Servant had only one Ear bored: Nor does *כרה* signify *to perforate*, but either *to dig a Pit*, or *Well*, or *to prepare*, and *make ready*: Others suppose that the Words may be rendered—*thou hast opened mine Ears to receive Instruction*: Nor does *כרה* seem properly to express this: The Word used in this Case is either *גלה* or *פתח*—We may rather suppose *Sept.* read the Original otherwise, perhaps *אָז גוּר*—See *Kennicot Differt. Pierce, Not. on Heb.* And *Merrick* on the *Psalms* from Bp. *Lowth.*

Nº. 161. *Heb.* x. 37, 38. This is taken from *Sept.* with some little Variation, transposing the two last Clauses: The chief Difference is that we here read *ὁ δὲ δίκαιος ἐν πίστει ζήσεται*, and so does the *Apostle*, *Rom.* i. 17. and *Gal.* iii. 11. But *Sept.* reads *πίστεως μὲν*, and *Heb.* *בְּאִמּוּנָתוֹ*—*Vulg.* agrees with *Heb.* and *Sept.*—*Alex.* reads *ὁ δὲ δίκαιος μὲν ἐν πίστει ζήσεται* But *Syr.* and *Arab.* agree with the *Apostle*, and so does one *Heb.* MS. There are also various Readings in the Text of the *Apostle*: Some MSS. read with *Sept. Vat.* and some with *Sept. Alex.* but none, as I know of, with *Heb.* But the chief Difficulty is in the next Clause, which

which is taken Word for Word from *Sept.* but differs widely from *Heb.* as it is commonly read and interpreted: Some of the best Commentators suppose that *Sept.* read the Original differently, for עפלה, by a Transposition of Letters עלפה — and for נפשי — נפש. See *Grot. Hammond, Pierce, Lud. Capell. Crit. Sacr.* But the learned Dr. *Pococke* has endeavoured to shew from the Use of the Word in *Arabick*, that עפלה will well bear the Sense given of it by *Sept.* and by the *Apostle*: It is not indeed easy to ascertain the Sense of the Verb עפל from its usage in *Scripture*: The Sense given by the *Apostle* agrees perfectly well with the Context in the *Prophet*: He exhorts the People to wait for the *Vision*: He adds that the *Vision*, (or rather God) would surely come, it would not tarry: It follows, according to the *Apostle*, that the *Just* should live by Faith, the Righteous should be saved by a firm Reliance, and Confidence in God's Promises: but if any Man (or if the *Just*) should draw back, and distrust his Promises, God would have no Pleasure in him: But the Sense of — *lifted up* — is quite foreign to the *Prophet's* Purpose. The *Arab.* Version interprets the Words in a like Sense with the *Apostle*: they also read נפשי — my Soul. The other Versions differ widely from *Sept.* and from one another. But there is an *Heb.* MS. or two, which read עלפה and נפשי so that we may safely acquiesce in this, as the true Reading. See *Kennicot Dissert. Gen. S. 72.*

Nº. 162. *Heb.* xi. 21. This is taken from *Sept.* which is an exact Translation of *Heb.* differing only in the pointing of one Word from the present *Masoretical* Bibles: For המטה a Bed, they read המטה a Staff: And that this is the true Reading seems probable, because it does not appear that *Jacob* was then confined to his Bed, and because it is not easy to understand what can be meant by worshipping, or bowing himself on the Head of his Bed: In the other Reading the Sense is plain: *Jacob worshipped God*, and being old and feeble, supported himself by leaning on the Top of his Staff. See *Grot. Hamm. Annot.*

Nº. 164. *Heb.* xii. 26. This is taken from *Sept.* Many of the best MSS. of this Epistle, as also *Vulg. Syr. Arab. and Ethiop.* read here *shake*, as *Sept.* does: And the only difference will be, that whereas the *Prophet* says, I will shake the Heavens, and the Earth; the *Apostle*, to accommodate it the better to his Purpose, has it, I will shake not the Earth only, but also Heaven: The Sense is just the same. *Sept.* agrees with *Heb.* only leaving out the Words מעט ויהא, and so do *Syr. and Arab.* They probably read the Text differently.

Nº. 167. *Heb.* xiii. 15. This is not properly a Citation, but only an Allusion to an Expression, *Hof.* xiv. 3. The Phrase *καρπὸν χειλέων* is taken from *Sept.* In *Heb.* it is פְּרִי שִׁפְתֵינוּ, which our *English* Translation and *Vulg.* render *the Calves of our Lips*—a strange Expression surely: But *Sept. Syr.* and *Arab.* as well as the *Apostle*, render it *Fruits*: They certainly read it פְּרִי—See *Kennicot Dissert. Gen.* S. 26.

Nº. 168. *James* iv. 5. This is a difficult Passage: The *Apostle* is generally thought to refer to *Gen.* vi. 3 and 5, where we have the like in Sense: but in Expression the *Apostle* differs widely both from *Sept.* and *Heb.* See *Hammond, Grot. Annot.* Perhaps the *Apostle* meant to refer to *Scripture* in general: as much as to say—It is the constant Doctrine of *Scripture* that *the Spirit which dwelleth in us lusteth to envy, and is prone to all Evil.*

Nº. 169. *James* iv. 6. This is taken from *Sept.* only putting ὁ οὐδὲς instead of κύριος. They differ from *Heb.*—*Vulg.* agrees with *Heb.*—*illudet illusores*: *Arab.* agrees with *Sept.*—*refistlet superbis*: *Syr.* renders it—*destruet irrifores*: *Chald.*—*illusores propellet*. It is not easy to account for this Difference: nor is it worth while to attempt it: The Sense is much the same, as the *Proud* and the *Scorners* are equivalent Expressions in *Scripture* Language.

Nº. 178. *1 Pet.* iv. 8. This agrees with *Heb.* only for *all Sins* is here put *the Multitude of Sins.* *Sept. Syr.* and *Arab.* differ strangely from *Heb.* and from one another.

Nº. 179. *Rev.* ii. 27. This agrees nearly with *Sept.* only altering the Person: *Sept.* is a literal Translation of *Heb.* They translate תִּרְעָם — Ποιμανεῖς αὐτούς, which seems to be a right Translation: The Word signifies to rule and guide as a Shepherd doth his Flock: and the Meaning is that he shall guide them, not with a wooden Staff, but *with a Rod of Iron.* See *Hammond, Grotius Annot.*

Nº. 180. In these Tables is omitted a Reference, *Matt.* xxiv. 15. to *Dan.* ix. 27. The *Evangelist* reads τὸ ἐδύλυμα τῆς ἐρημώσεως ἕως ἐν τόπῳ ἁγίῳ—*Sept.* reads ἔπει τὸ ἱερὸν ἐδύλυμα τῶν ἐρημώσεων—But *Heb.* reads וְעַל כִּנֵּף שְׁקוּצִים מְשֻׁמָּם—But there is an ancient MS. in the King's Library at *Paris*, which for כִּנֵּף reads וְיָכַל, and with this agree *Vulg.* and *Arab.* If this be allowed to be the true Reading, it will reconcile all three.

Nº. 181. *Matt.* ii. 23. is also omitted: This I take not to be a Citation from any

any particular *Prophet*, but to denote the Condition of our *Saviour*, as described by the *Prophets* in general: It runs in the *Plural* Number, *which was spoken by the Prophets*. See Dr. *Hunt's* Sermon on the Text.

And now, I think it will appear that the Writers of the *New Testament* took no other Liberties in their Citations from the *Old*, than other the best, and most impartial, Writers do. Some of these are not properly Citations, but References, or Allusions: Many others are not brought in Proof, but by way of illustration of the Subject: in which Case some slight Alteration may be allowed to accommodate it to the Point in Hand. Farther it is not necessary in *Citations*, as it is in *Translations*, to keep to the precise Words of the *Original*: It is allowable to abridge the Passage cited, and leave out some Part, provided nothing is omitted which affects the Sense. And again it is lawful to add something by way of Illustration, or Explication, if we add nothing which alters the Sense: Then only are *Citations* unfair, when Art is used to disguise the Sense, when any thing is left out, or added, or altered, which shall give a different Meaning to the Words. But still farther, the *New Testament* is wrote in a different Language from the *Old*: If the *Apostles* took their Citations immediately from the *Original*, they could only give equivalent Expressions: But I suppose they often took them from some Translation then in Use: That they did so in many Instances from *Sept.* is most certain: And I think it appears that they often did so from other Translations. All these things considered, I think it wonderful that our Citations agree so nearly with the *Hebrew* Text, as we find them to do: And this especially, if we consider that both the *Hebrew* and *Greek*, have been long ago dead Languages: That we have nothing wrote in the original *Hebrew* Language, since the Time of *Malachi*, that is above 2000 Years ago: That we have very little, only one small Volume, wrote in that Language: And consequently the Meaning of several Words, especially such as occur but seldom, must be often uncertain: And, as the *Hebrew* is written without *Points*, the Signification of many Words must be dubious, it not being certain what Root they are derived from. But still farther, Corruptions must have crept into our Copies of the *Hebrew* Text, as they have into all other ancient Books, by the Ignorance, Carelessness, or even Fraud, of Transcribers: It is acknowledged that there are many various Readings in the *New Testament*: But some learned *Christian* Writers have contended that the *Old Testament* has come down to us free from any the least Corruption, or Change: Some have asserted the absolute Authenticity of the *Hebrew Points*: But this is a Point now, I believe, generally

rally given up: But still many have earnestly maintained that the *Hebrew Text* was free from all Corruption, or Error: But the contrary has been made fully to appear by a Collation of the several MSS. undertaken, and compleated by the Labour, and Diligence of our * *Adamantius*, the learned Dr. *Kennicot*. And why should various Readings affect the Authority of the *Old Testament* more than that of the *New*? And why should God, who did not secure *Christian Scribes* from all Mistake, but suffered Corruptions to creep into their Copies, supernaturally guide the Pen of *Jewish Transcribers*, and render them infallible and impeccable? There was much greater Room for Corruptions to take place in the *Old Testament* than in the *New*: The Distance of Time from the first Transcript is greater; some of the *Hebrew Letters* are so like one another, as to be easily mistaken; some so small, as the *Vau* ן or the *Jod* י, as to be easily overlooked: But above all, the *Hebrew Language* was for some Ages but little understood among *Christians*, and the *Hebrew Copies* were chiefly in the Hands of the *Jews*: This must give them great Opportunity to falsify. Most of the Errors in our Copies may be attributed to the Negligence, or Mistake, of Transcribers: But what shall we say if some plain Prophecies of Christ are obscured, or evaded, by an Alteration in the Text, and if the Text so altered is not easily made Sense of: We can scarcely attribute this to any thing but wilful Falsification. But this Point deserves to be more enlarged upon.

The first Instance I shall alledge is *Psal. cx.* which is several Times cited in *N. T.* as a Proof of our *Lord's* Pre-existence, and divine Authority. But there are no less than three Variations in *Heb.* all tending to invalidate this Proof: To דברתי they have added an *Jod*, and made it דברתי—They have added the Words לך אל and left out the *Jod* in ילדותך. It has been shewn N°. 154. that as these Variations obscure the Sense, so *Sept.* and all the ancient Versions, and the Primitive Writers read the Words without these Variations, and that the last of them is wanting in several *Heb.* MSS. Are there not then here strong Symptoms of Forgery?

Another Instance I shall alledge is *Is. liii.* which is frequently cited by the Writers of *N. T.* as a Prophecy of our *Lord's* Death. Here too the *Jews* have tried their Skill: At v. 8. they read גבע למו, which is neither Grammar, nor Sense: The ancient Reading was plainly למוות—So *Sept.* read it, and so did *Arab.* and so did the ancient Fathers: see N°. 61. Bp. *Lowth's* Comment. *Ken-*

* A name given to *Origen*, who engaged in a like laborious Work.

*nico*t Dissert. Gen. There seems reason also to suspect some Corruption in the following Verse. See Kennicot's 2d Dissert. P. 371.

A third Instance is *Psal.* xl. 6. which is thus cited *Heb.* x. 5. *σῶμα δὲ κατηρίσσω μου*. But in our *Hebrew* Copies we read *אֲנִי כָרִית לִי*, which our Commentators have laboured in vain, I think, to make Sense of: *Sept. Arab. Ethiop.* read with the *Apostle*, and so does an ancient *Syriack* MS. and the old *Italick* Version. See N^o. 159. Kennicot Dissert. S. 18. 5. and S. 77. Here is great reason to suspect wilful Corruption.

Another Instance we have *Amos* ix. 12. where in *Heb.* we find *לִמְעַן יִרְשׁוּ* *אֶת־שְׂאֲרֵית אֲדָמָה*—But it is quoted *ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων*—And with this agree *Sept.* and *Arab.* and also the old *Italick* Version: They certainly read *יִרְשׁוּ* and *אֲדָמָה*: And this agrees with the Context, and makes Sense of the Passage, which the *Hebrew* Reading does not: We may therefore reasonably conclude that the *Jews* wilfully altered this Passage, in order to darken a plain Prophecy of the Calling of the Gentiles. See N^o. 67. Kennicot Dissert. S. 67. 77.

Lastly—The 22d *Psal*m is a most plain Prophecy of our Saviour's Death, and Passion, and is frequently cited in the *New Testament* as such. We read there in *Sept.* v. 16. *ἔρυσαν χεῖράς μου, καὶ πόδας*—They pierced my Hands, and my Feet.—This was most literally fulfilled, when our Lord was nailed to the Cross: And with this all the ancient Versions agree: They certainly read *כָּרַו* or *כָּאָרוּ* and so do some ancient *Heb.* MSS. The printed Text reads *כָּאָרִי*—*Chald.* Paraphr. *כָּאָרִי*—as a Lion, which those who can may make Sense of: I cannot but look upon it as a vain Attempt to evade a plain Prophecy.* They seem also to have been tampering with the latter part of this *Psal*m, and with the like success: As this seems to have escaped the Notice of the diligent Dr. Kennicot, I shall beg leave to enlarge upon it. At v. 27. of this *Psal*m, we have a plain Prophecy of the Coming of Christ, and the Call of the Gentiles—All the Ends of the World shall remember, and turn unto the LORD, and all the Kindreds of the Nations shall worship before thee: For the Kingdom is the LORD's, and he is the Governour among the Nations—Thus far is plain: It follows—All they that be fat upon Earth shall eat and worship: All they that go down to the Dust shall bow before him, and none shall keep alive his own Soul: A Seed shall serve him: it shall be accounted to the LORD for a Generation: They shall come, and shall declare his

* See Kennicot Dissert. I. P. 499. II. P. 329.

Righteousness unto a People that shall be born that he hath done this—It is not easy to make Sense of these Words, either as they stand in this our *Translation*, or in the *Hebrew Text*: Let us see then whether we cannot find some Remedy from the ancient Versions: The 29th Verse runs thus in the *Hebrew* אכלו וישתחוו כל-דשני-ארץ לפניו ירע כל-יורד עפר—This *Sept.* translates literally, and makes here a full stop: This seems to refer to what went before v. 25, 26. *David*, having foretold his Deliverance from his Enemies, says, that he should offer his Praises in the great Congregation, and pay his Vows, and call the Meek, or rather the Poor to eat thereof: Here he foretells that in the latter Days all should partake of the *Christian Sacrifice*: By דשני-ארץ—the Fat of the Earth, we may understand the Rich, as *Isaiah* foretells that Kings should come to the Brightness of his Rising: or perhaps the Expression may signify in general, all who live of the Fruits of the Earth: The Sense is much the same either way: In the latter Days all both Rich and Poor should join in the *Christian Worship*, and Service, and all they that go down into the Dust should bow themselves before the Lord: In what follows we read in *Heb.* ונפשו לא חיה זרע יעבדנו—which is neither Sense, nor Grammar: It follows in the next Verse זרע יעבדנו—But *Sept.* renders it καὶ ἡ ψυχὴ μου αὐτῷ ζῇ, καὶ τὸ σπέρμα μου δουλεύσει αὐτῷ—It is plain that for נפשו they read נפשי, and for לא they read לו, and again for זרע—זרעי—And with *Sept.* all the other old Versions agree, *Vulg.* *Syr.* *Arab.* *Ethiop.* and also an *Heb.* MS. or two: This Reading makes good Sense, and what is agreeable to the Context—My Soul shall live to him; and my Posterity shall serve him. In the following Verse *Sept.* for יבאו reads יבא, and joins it to the former Verse thus—ἀναγγελλήσεται τῷ Κυρίῳ γενὰ ἡ ἐρχομένη—and with this agree *Vulg.* *Arab.* *Ethiop.* and also *Chald.* Paraphr. According to this Reading the Words may be rendered thus—The Generation that shall come shall be reckoned to the Lord: They shall declare his Righteousness to a People that shall be born, for he (the Lord) hath done it, or as *Sept.* renders it, which the Lord hath made: The Passage thus read, and translated, carries with it an excellent Sense, agrees with what goes before, and is a plain Prophecy (as I said) of the Coming of Christ, and the Calling of the Gentiles: In those Days when the Kingdom should be the Lords, all People should be called to the Knowledge of the true Religion, and all the Families of the Nations should worship before him: As *David* should be delivered from his Calamities, and his Soul should live unto God, so should his Seed also serve God: The true *Israelites* should be the Lord's People in the Generations to come, and declare his Righteousness, publish the true Religion among the Heathen Nations; A new Generation should arise who should serve the Lord

Lord, and become *his People*: But in *Heb.* there are no less than four Variations here in the space of two Verses, which greatly injure the Sense, and tend to darken a plain Prophecy of the Propagation of the *Gospel*: Could this happen by Chance? Does it not rather carry with it strong Marks of wilful Design?

But I am sensible that this may give Offence to some, and may be thought liable to great Objections: If the *Scriptures* were thus in the Hands of the *Jews*, and they had it in their Power to alter them as they pleased, what Security have we, what Proof of the Genuineness and Authenticity of the Sacred Writings, which come to us thus corrupted? I should be sorry to say any thing which might give just Offence to any good *Christians*: But I must desire them to consider that the Corruptions, which we charge upon the *Jews*, are in proportion but few: They may indeed have thrown an Obscurity over some few *Prophecies*, and made it difficult to reconcile some of the Citations in the *New Testament* with the Text of the *Old*: But so clear and strong is the Light of the *Gospel*, as to overpower all their vain Efforts to darken or extinguish it. The whole *Old Testament* abounds in Prophecies of *Christ*, and his *Gospel*: and many of them are so full, and clear, as to afford abundant Evidence of the Truth of the *Christian* Religion: If we were to give up all those Texts, which they may seem to have been tampering with, there remains sufficient, and full Proof from the *Old Testament*, that *Jesus* is the *Christ*. Our *English* Translation is taken from a Copy, which has received some Alterations: and, though one of the best Translations extant, has in some Places mistaken, in others not fully expressed the Sense of the Original, from which it was taken: And yet a common *Christian* may from hence, besides the Evidence of Miracles, find satisfactory Proof from *Prophecy* of the Truth of his Religion: If there are some Passages, which he cannot understand, he must be content to leave them to the Disquisition of the Learned: Nay, the *Jews*, in those very Passages, which they have corrupted, have not been able to set aside their Evidence: The 53d Chapter of *Isaiab*, and the 22d *Psalms*, though some Part of them has been obscured, still continue plain *Prophecies* of *Christ's Passion*, and the Propagation of the *Gospel*, as they stand in the printed *Hebrew Bible*, or our *Translation* of it.

Farther, if the *Jews* have attempted to evade the force of plain *Prophecies*, by altering the Text, they have scarce ever been able to make Sense of what they have thus altered: Every one of the Instances here alledged, carries with it

it a Proof of this: They cannot be explained but by such forced Constructions as do more Violence to the Text, than Emendations founded on various Readings: We think so in other like Cases: We should esteem it less Injury to an ancient Author to suppose his Text corrupted, than that he wrote unintelligibly: If God then has suffered the *Jews* in some few Instances to alter their *Scriptures*, if he has not vouchsafed them a Spirit of Infallibility to secure their Hands from Error, or their Hearts from Guile, he seems to have sent them a Spirit of Infatuation to confound their Language: The Places which they have corrupted, are generally so unintelligible, and agree so little with the Context, that their Forgeries betray themselves. Dr. Bentley has observed,* with regard to the various Readings in the *New Testament*, that *they no way hurt the Truth, or Credit of the sacred Writings: that, put them into the Hands of a Knave, or a Fool; and yet with the most sinister, or absurd Choice, he shall not extinguish the Light of any one Chapter, nor so disguise Christianity, but that every Feature of it will be still the same.* The like may be said of the *Old Testament*: Notwithstanding the Multiplicity of various Readings we shall find but few material Variations. Dr. Kennicot's Bible is indeed a formidable Book: But, when we consider how many MSS. he collated, how he noted every Variation with a scrupulous Exactness, omitting no Difference in Spelling in the smallest Particle, or Article of Speech, in the very Order of Words, without any real Change in the Sense, I hope our Astonishment will be much abated: And if we look into these various Readings, we shall find the far greatest part of them to be very trifling: Some the Dr. judges to be of Consequence, and so they really are: But to whom? chiefly, if not only to the Learned: What seem to be of most Consequence, are the Variations in the Prophecies of our *Saviour*: but we have, I hope, already seen how little these affect the Truth, or Certainty of our Faith. I cannot indeed but look upon it as a singular Proof of the Truth of our Religion, that the *Scriptures* have suffered so little by the Injuries of Time. The *New Testament* came to us chiefly through the Hands of the *Roman Catholics*: and yet we find delivered down there every Article of Faith, every necessary Point of Doctrine, or Precept, and are enabled fully to confute every Error of *Popery* from the very *Scriptures* they delivered down to us. In like manner the *Scriptures* of the *Old Testament* were for some time chiefly in the *Jews* Hands: But, as I said before, they have not been able to extinguish the Light of the *Gospel*: The whole *Old Testament* abounds in *Prophecies* of *Christ* and his *Gospel*, and

* *Phileasb. Lips. P. 132.*

many of them are so full and clear as to baffle all their vain Attempts to evade or falsify them: And they stand condemned by their own *Scriptures*.

Lastly—Though *God* has not wrought perpetual Miracles to preserve his *Holy Scriptures* invariably the same without any Alteration, yet he has not left us without all Remedy, or Resource: We have greater Helps towards the correcting the *Hebrew Text*, than that of any other ancient Author whatsoever: * We have the *Samaritan Copy* of the *Pentateuch*, received by the *Samaritans* above 400 Years before *Christ*: We have the *Sept. Translation*, which, or at least part of it was made 2000 Years ago, all of it older than the *Christian Era*: We have the *Vulgate Version*, the chief part of which is taken from *St. Jerom's Translation* from the *Hebrew*: We have some Fragments of the old *Italick Version*: We have the *Syriack Version*, taken from the *Hebrew*, which is generally supposed to be very ancient, made soon after the Times of the *Apostles*: We have the *Arabick Version*, which, though not so ancient, was translated also from the *Hebrew*. The Agreement of this Version with many of the *Citations* in *N. T.* and that sometimes in opposition to the present *Hebrew Copies*, is very remarkable. † We have the *Chaldee Paraphrases*, two of which are supposed to be about as ancient as our *Saviour's Time*. And, though we do not set up any of these in Opposition to the *Hebrew Original*, or suppose them to be free from all Error or Imperfections, yet they may be of singular Use in amending and correcting the *Hebrew Text*: We find that these in many Instances read the Text differently from what we have it now in our printed Copies: If this Reading gives us a much better Sense, why should we not prefer it: Some of the *Citations* in *N. T.* differ from the present *Hebrew Text*, but agree with these Versions: And this I cannot but look on as a plain Proof that our present Copies are faulty. ‡

* *Walton Proleg.*

† In this Paraphrase there is a remarkable rendering of *Gen. xlix. 10.* For שִׁילֹב *Shilob* in *Heb. Chald. Paraphr.* gives us מְשִׁיחַ *the Messiah*: *Samar.* and several *MSS.* read שֶׁלֹב—*Vulg.* renders it *qui mittendus est*: The *Heb. Text* is probably corrupted.

‡ Some learned and able Commentators have endeavoured to reconcile these Differences, by giving the *Hebrew Word* a different Sense taken from the *Arabick Language*. In Words indeed, which occur only once, or but seldom, and the signification is uncertain, the *Arabick* may be of service to settle the proper Meaning: And it has been successfully employed for this purpose by the learned *Bochart*, the late *Dr. Hunt*, and others: But for common Words, whose Signification is well known, to look for a new Sense in the *Arabick Language*, seems to me to render the Text full as uncertain, as a *various Reading*. For Instance, the *Apostle Rom. ix. 33.* quotes the Prophet *Isaiab*; but what is in the Prophet—שִׁיבִי—*St Paul* renders—*αυτοχρηστου*. The *Sept.* and *Arabick* render it in like manner: It has been said [*Pococke Not. Miscell.*]

We have also several MSS. of the *Hebrew Bible*, some of them of good Antiquity, near 800 Years old: These have been hitherto strangely neglected: An Opinion seems to have prevailed that all the *Hebrew Copies* were invariably the same: But the contrary has been fully demonstrated: The learned Dr. *Kennicot* has with indefatigable Industry discovered, and collated, or caused to be collated, above 600 MSS. These differ in many Particulars from our present printed Copies: Some Variations there are of great Consequence; and by the Help of them the Text may be greatly amended, and great Light thrown on many obscure Passages: We cannot indeed expect to see all Difficulties vanish, or a Text obtained free from all Defect, the same to a Word as it came from the Pen of the inspired Writers themselves: But several Difficulties have been cleared up: Inconsistencies have been removed, Objections answered, the old Versions in some Points confirmed, and the Citations in *N. T.* justified. If it has been shewn that the *Jews* have in some Places corrupted the Text, the Detection of their Falsifications affords a strong Proof of the Truth of *Christianity*: God, who commanded the Light to shine out of Darknes, hath hereby given us a fuller Evidence of our Faith: And this very Circumstance will, we hope, tend to the Furtherance of the Gospel. *The Scriptures give us reason to expect a Time, when God shall pour out his Spirit upon the House of Israel, and all Israel shall be saved: When that Day will come, and whether it be near, or far off, we presume not to say: The clearing up the Reading, and Sense of the ancient Prophecies seems to be the most probable human Means of bringing this great Event to pass. Great Light has been thrown upon them lately by some of our most able and learned Divines, the late, and the present, Bp. of *Bristol*, the Bp. of *London*, the Bp. of *Litchfield* and *Coventry*, the Bp. of *Glocester*, Dr. *Hallifax*, as well as by the learned Labours of Dr. *Kennicot*: And we hope that farther researches may be attempted, and new Discoveries made. And may these things have their desired Effect; may the *Jews* see the Delusion of their Forefathers, and be convinced of their Errors; † may the Children of Israel return, and seek the Lord, and David their King: ‡ Then shall all the Kingdoms of the World become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

P. 133.] that the Word in *Arabick* sometimes bears this Signification: But I cannot but think that we may, with as little injury to the Text, suppose that the *Apostle* and other Translators read the Word differently, as that they understood it in a Sense different from what it any where else bears. See above N°. 93.

* *Ezek. xxxix. 29. Rom. xi. 25. &c.*

† *Hos. iii. 5. ‡ Rev. xi. 15.*



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•• The above are all by the Rev. THOMAS RANDOLPH, D. D. President of C. C. C. Lady Margaret's Professor of Divinity, and Archdeacon of Oxford.

The Use of Reason in Matters of Religion stated and explained.—A Sermon before the University of Oxford.

Jephtha's Vow considered.—A Sermon before the University of Oxford. With an Appendix, &c.

The Doctrine of Justification by Faith, explained in a Sermon before the University of Oxford.

The Witness of the Spirit.—A Sermon preached before the University of Oxford.

A Vindication of the Doctrine of the Trinity, from the Exceptions of a late Pamphlet, entitled, an Essay on Spirit, in three Parts, with an Appendix.

A Vindication of the Worship of the Son and Holy Ghost, against the Exceptions of Mr. Lindsey, being a Supplement to the Vindication of the Trinity.

A Letter to the Remarker on the Layman's Scriptural Confutation. Wherein the Divinity of the Son of God is farther vindicated against the Remarker's Exceptions. To which is added, an Appendix.

The proof of the Truth of the Christian Religion, drawn from its successful and speedy Propagation, considered and enforced, in two Sermons, preached before the Univ. of Oxford.

